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Gita

शास्त्राज

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ŚRIMAD BHAGAVAD GEETA

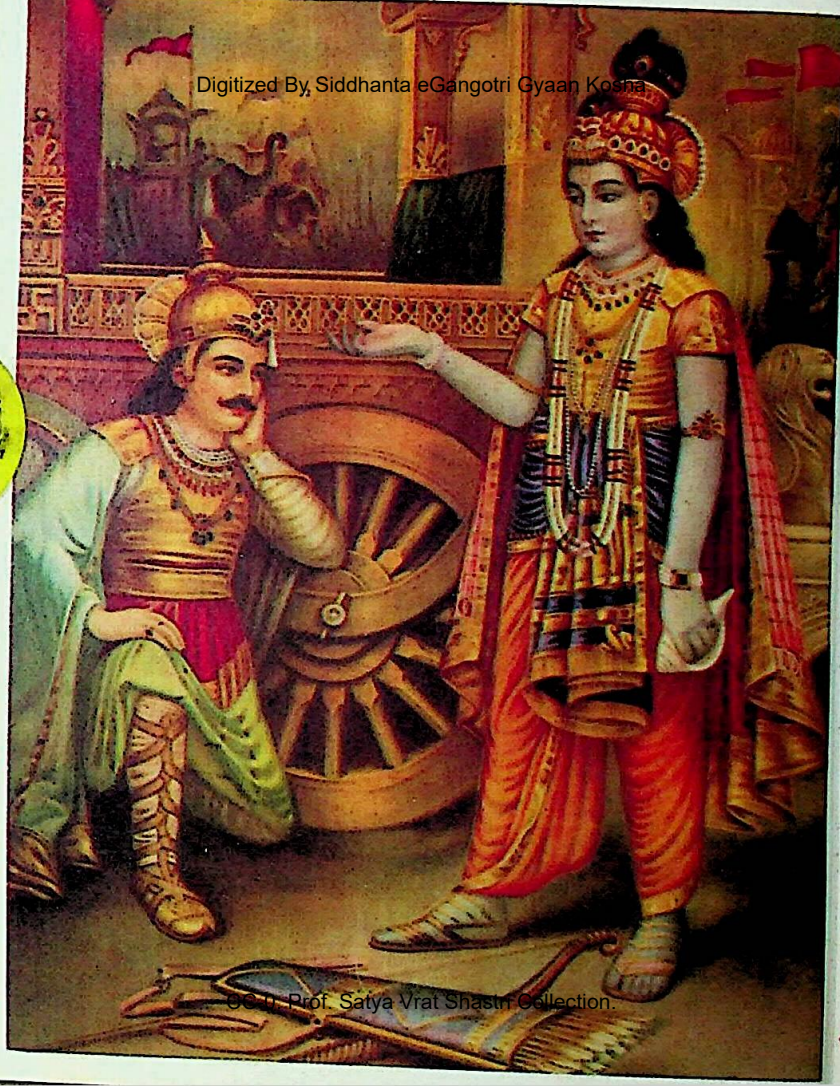
Sanskrit and Romanized Text

with

English Translation

SHREE GEETA ASHRAM

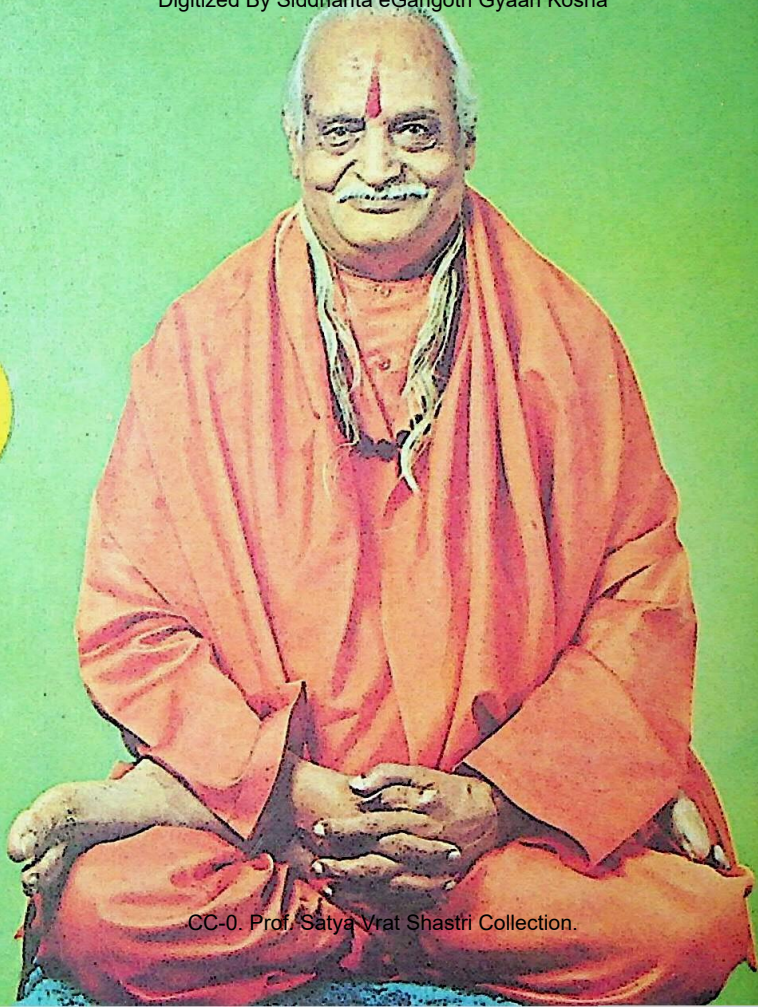
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DELHI CANTI. (INDIA)



ॐ

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराण मुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं
मम त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

ॐ O Bhagavad Gītā, with which Pārtha (Arjuna) was enlightened by the Lord Narayana Himself and which was incorporated in the Mahabharata by the ancient Muni Ved Vyasa—the Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaitā and consisting of eighteen chapters—upon Thee, O Bhagavad Gītā! O affectionate Mother! I meditate.



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MESSAGE BY SWAMI HARIHARJI MAHARAJ

Śrīmad Bhagavad Geeta is the immortal message emanated from the lotus lips of the Lord Himself. For centuries the Geeta has been held in reverence by saints and scholars all over the world. The teachings of the Geeta are universal and eternal and for the welfare of all embracing humanity. Geeta stands as a beacon light for the salvation of mankind which is being swept by the violent storm of materialism. Scientific and technological advancement alone does not complete man's evolution. Spiritual awareness and awakening as imparted in the Geeta, elevates man's perception, who then sees the existence as one whole, breaking the barriers of caste, creed and colour, thereby doing away with racial and religious prejudice. Any embodied being who lives the Divine teachings of Geeta gives up his mortal self and attains liberation.

Swami Harihar

Śrīmad Bhagavad Geeta*First edition August, 1978***20,000***Second edition April, 1985***50,000**

Released by His Holiness Swami Hariharji Maharaj
on 25th August 1978 at the Fourth International
Geeta Conference at Kuala Lumpur (Malaysia).

INTRODUCTION

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Śrīmad Bhagavad Geeta has been translated into several languages of the world and commentaries have been written over the centuries by eminent saints and scholars. However, to meet the demands of devotees, particularly of those in foreign countries the need was felt to bring out this edition with verses in Sanskrit, Romanized Sanskrit and a translation in simple English in handbook size.

Swami Hariharji Maharaj, the Founder-President of the Geeta Ashram has been making tireless efforts for over half a century to take the message of Geeta to the common man all over the world. His Holiness has dedicated his whole life for the propagation of Geeta in the service of humanity. As a result of his untiring efforts Geeta Ashrams have been set up in Africa, England, United States and South East Asia in addition to a large number in India.

Lord Krishna delivered this sermon in the setting of a battle scene at Kurukshetra when the great hero Arjuna's anguish and dejection led him to a state of dilemma. When faced with a moral crisis and having no ray of hope Arjuna surrendered himself and beseeched the Lord to show him the light. Śrīmad Bhagavad Geeta was thus delivered at such a crucial moment and became a message of profound spiritual guidance and solace for all mankind. The symbolism of the Geeta is beautifully meaningful. The battle scene at Kurukshetra is the

INTRODUCTION

battle scene of life where man is faced with a crisis like that of Arjuna and is at a total loss to take his decision. The Bhagavad Geeta is an answer to all those seeking enlightenment on the various problems of human life at all times.

The Geeta teaches us that for the realization of God, one need not give up the world or lead the life of a recluse. The paths of work and renunciation are both means of liberation. Devotion to the Supreme Lord bridges the gap between action and renunciation. The central teaching of the Geeta is that we should indeed perform our duties but we should remain detached from the fruits of action. Peace of mind comes not through inaction but through the renunciation of the fruits of action. By doing this man will continue to do his worldly duties and at the same time attain peace and bliss within. He will be in the world but not of the world.

Our thanks are due, to several devotees who have contributed silent service towards the publication of this edition. Their's has been a labour of love and deep devotion to the Great Master Swami Hariharji Maharaj. Their labour will be fully rewarded if this edition is found of some service in meeting the needs of the devotees.

K. Shrimali

(K. L. Shrimali)

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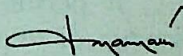
Senior Vice President

Geeta Ashram

PREFACE TO THE SECOND EDITION

The first edition of this book was published in 1978 at the request of devotees of Geeta Ashrams in foreign countries. The need was felt for a simple translation in English—clear and readable—along with the original verses in Sanskrit and their text in Roman script for the benefit of comparatively new students of Śrīmad Bhagavad Geeta. The first edition was published by way of a beautiful and handy booklet and was released by H.H. Swami Hari Har Ji Maharaj—founder President of Geeta Ashrams in India and abroad, on the occasion of the fourth International Geeta Conference held at KUALA—LUMPUR (Malaysia) in August 1978.

It is satisfying to note the increasing popularity of this book in India and abroad. The pressing demand from all over calls for a second edition. It, therefore, gives us pleasure to bring out the second edition with the Blessing of our Revered Gurudev. It has enabled us to correct misprints/errors in the first edition.



(A.N. AMBO)
Vice-President
Geeta Ashram

Delhi Cantt.

गीता शास्त्रमिदं पुन्यं यः पठेत्प्रयत पुमान् ।
विष्णो ! पदमवाप्नोति भय शोका दिवर्जितः ॥

*Geeta Shāstra midam punyam
yah pathet prayat pumān
Vishnoh padam vāpnoti
bhaya shokā divarjitah*

1. A person given to the study of the sacred scripture of Geeta is freed from fear and grief. Such a person attains the abode the Lord Vishnu.

गीताध्ययन शीलस्य प्राणायामपरस्य च
नैव सन्ति ही पापानि पूर्वजन्म कृतानि च

*Geetā dhyayan sheelasya
prānāyām parasaya cha
naive santi hi pāpāni
purvajanma kritani cha*

2. A person devoted to the study of Geeta and practice of Prānāyām (control of breath) is liberated from sins and fruits of actions of the past birth.

मल निर्मोचनं पुंसां जलस्नानं दिने दिने ।
सकृद् गीताध्यासि स्वामिं संसर्गमलनाशनम् ॥

*mal nirmochanam punsam
jal snānam dine dine.
sakrid geetām 'bhasi snānam
sansār mal nāshnam.*

3. By bathing in water, day to day dirt of the body is washed away. By bathing even once in the holy water of Geeta, the whole of mundane dirt is washed away.

गीता सुगीता कर्तव्या किमन्यैः शसत्रविस्तरै।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिः सूता॥

*geetā sugeetā kartavyā
kimanyaih shāstra vistraih
yā svayam padmanā bhasya
mukh padmā dvinih srita.*

4. Geeta should be cheerfully sung; of what avail is the study of other elaborate scriptures for Geeta has emanated from the lotus lips of Lord Himself.

भारतामृतसर्वस्वं विष्णोर्वक्त्राद्विनिः सूतम्।
गीतागङ्गोदकं पीत्वा पुनर्जन्म न विद्यते॥

*bhāratā mrit sarvasvam
vishnor vaktra dvinih sritam
geetā gangodakam peetvā*

punar janya na vidyate.

5. Geeta, being the immortal words of Lord Vishnu, is the nectarine essence of the whole of Mahabharata. One who partakes the Ganges-like water of Geeta, for him there is no rebirth.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

*sarvop nishado gāvo
dogadhā gopāl nandanah
partho vatsah sudhir bhoktā
dugdham geetām mritam mahat.*

6. All Upanishads are Cows; Gopal Nandana is the milker, pratha (Arjuna) is the calf; the wise are the partakers of the milk divine-the nectar-of the Bhagwat Geeta.

एकं शास्त्रं देवकीपुत्रगीतमेको देवो देवकीपुत्र एव ।
एको मंत्रस्तस्य नामानि यानि कर्माप्येकं तस्य देवस्य सेवा ॥

*ekam shāstram devakiputra geet
meko devo devakiputra eva
eko mantras tasya nāmāni yāni
karmā payekam tasya devasya sevā*

7. There is only One Scripture which is sung by the son of Devaki; there is only One God and that is the son of Devaki.

There is only one "Mantra" and that is the name of that God; there is only one Karma and that is the service of that God.

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*Vāsudeva Sutam Devam
Kans Chāñūr Mardanam
Devaki Parmānandam
Kṛṣṇam Vande Jagatgurum*

My salution to Lord Kṛṣṇa the son of Vasudeva the
Destroyer of Kans and Chāñūr, the Supreme Bliss of
Devaki, the Teacher of the Universe.



ŚRIMAD BHAGAVAD GEETA

“The Lord’s Song”

CHAPTER I

THE YOGA OF DESPONDENCY OF ARJUNA

धृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

dhṛtarāṣṭra uvāca

1. *dharmakṣetre kurukṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś cai ’va
kim akurvata saṁjaya*

Dhṛtarāṣṭra said:

1. O Saṁjaya, assembled on the sacred field of Kurukṣetra*, eager to fight, what did my sons and those of Pandu do?

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* Kurukṣetra—the land of Kurus.

संजय उवाच—

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

saṁjaya uvāca

2. *dr̥ṣṭvā tu pāṇḍavānikam*
vyūḍham duryodhanas tadā
ācāryam upasaṁgamyā
rājā vacanam abravīt

Samajaya said:

2. At that time, Prince Duryodhana having seen the army of Pāṇḍavas arrayed in battle, approached his Ācārya* (Drona)† and spoke these words.

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

3. *paśyai 'tām pāṇḍuputrāṇām*
ācārya mahatīm camūm
vyūḍhām drupadaputrena
tava śiṣyena dhimatā

* Ācārya— teacher who knows the meaning of Shastrās.

† Drona—the ācārya—the teacher who taught the science of war to the Pandavas and Kaurvas.

3. Behold, Master, the mighty army of the sons of Pandu arrayed for battle by your talented pupil son of Drupada.*

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

4. *atra śūrā maheṣvāṣā*
bhīmārjunasamā yudhi
yuyudhāno virāṭaś ca
drupadaś ca mahārathaḥ

4. Here are in this army, heroes wielding mighty bows and as brave in battle as Bhima and Arjuna such as Yuyudhāna, Virāṭa and the Mahārathi (great chariot-warrior) Drupada.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

5. *dhṛṣṭaketuś cekitānaḥ*
kāśirājaś ca vīryavān
purujit kuntibhojaś ca
śaibyaś ca narapuṅgavaḥ

5. Dhṛṣṭaketu, Cekitāna and the valiant king of Kāśi, also Purujit, Kuntibhoja and Śaibya, the best of men.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

6. *yudhāmanyuś ca vikrānta*
uttamaujās ca vīryavān
saubhadro draupadeyās ca
sarva eva mahārathāḥ

6. And mighty Yudhāmanyu, and valiant Uttmaujā, the son of Subhadrā*, and the sons of Draupadī—all of them Mahārathis (great chariot warriors).

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥

7. *asmākaṁ tu viśiṣṭā ye*
tān nibodha dvijottama
nāyakā mama sainyaśya
saṁjñārthaṁ tān bravīmi te

7. O best of Brahmans, know them also who are

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* Son of Subhadrā was Abhimanyu.

the distinguished warriors on our side, the commanders of my army whom I mention for your information.

भवान् भीष्मश्च कर्णश्च कृपश्च समितिजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

8. *bhavān bhiṣmaś ca karnaś ca*
kṛpaś ca samitinjayah
aśvatthāmā vikarnaś ca
saumadattis tathai 'va ca

8. Thyself and Bhīṣma and Karṇa and Kṛpa ever victorious in battle; Aśvathāma, Vikarṇa and also the son of Somadatta (Bhūriśravā).

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

9. *anye ca bahavaḥ śūrā*
madarthe tyaktavjivitaḥ
nānāśastrapraharāḥ
sarve yuddhaviśārādāḥ

9. And many other heroes, equipped with various weapons and missiles, who have staked their lives for me, all skilled in warfare.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

10. *aparyāptam tad asmākaṁ
balaṁ bhīṣmābhirakṣitam
paryāptam tv idam eteṣāṁ
balaṁ bhīmābhirakṣitam*

10. This army of ours though commanded by Bhīṣma is insufficient, whereas that army of theirs, guarded by Bhīma, is sufficiently equipped.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

11. *ayaneṣu ca sarveṣu
yathābhāgam avasthitāḥ
bhīṣmam evā 'bhirakṣantu
bhavantah sarva eva hi*

11. Therefore, stationed in your respective positions on all fronts, do you all guard Bhīṣma from all sides.

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहमादिविमर्द्योन्म्वैः शङ्खैः कर्मो प्रसन्नपद्मान् ॥ १२ ॥

12. *tasya samjanayan harṣaṁ
kuruvṛddhaḥ pitāmahaḥ
simhanādaṁ vinadyo 'ccaiḥ
śaṅkhaṁ dadhmau pratāpavān*

12. The valiant Bhīṣma, the aged grandsire of the Kurus, roared like a lion and blew his conch to cheer him (Duryodhana) up.

ततः शङ्खश्च मेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

13. *tataḥ śaṅkhāś ca bheryaś ca
paṇavānakagomukhāḥ
sahasai 'vā 'bhyahan̐yanta
sa śabdastumulo 'bhavat*

13. Then conches, kettledrums, tabors, drums and trumpets suddenly blared forth all at once, and the noise was tumultuous.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

14. *tataḥ śvetair hayair yukte
mahati syandane sthitau
mādhavaḥ paṇḍavaś ca divyau
śaṅkhau pradadhmau*

14. Then, seated in a glorious chariot drawn by white horses, Mādhava (Sri Kṛṣṇa) and Pāṇḍava (Arjuna) blew their celestial conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

15. *pāñcajanyaṁ hr̥ṣīkeśo
devadattaṁ dhanamjayaḥ
paundram dadhmau mahāśaṅkhaṁ
bhīmakarmā vṛkodaraḥ*

15. Hṛṣīkeśa (Kṛṣṇa) blew his conch named Pāñcajanya and Dhanamjayaḥ (Arjuna), his conch named Devadatta, and Bhīma of terrible deeds, blew his mighty conch Paundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

16. *anantavijayaṁ rājā
kuntiputro yudhiṣṭhiraḥ
nakulaḥ sahadevaś ca
sughoṣamanipuspakau*

16. King Yudhiṣṭhira, the son of Kuntī, blew his conch Anantavijaya; while Nakula and Sahadeva blew theirs, the Sughoṣa and Maniṣṭhaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

17. *kāśyaś ca parameśvāsaḥ*
śikhandī ca mahārathaḥ
dhr̥ṣṭadyumno virāṭaś ca
sātyakiś cā 'parājitah

17. And the king of Kāśi, the excellent archer, and Śikhandī the Maharathi, Dhr̥ṣṭadyumna and Virāṭa and invincible Sātyaki did likewise.

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौमद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

18. *drupado draupadeyāś ca*
sarvaśaḥ pṛthivīpate
saubhadraś ca mahābāhuḥ
śaṅkhān dadhmuh pṛthak-pṛthak

18. O Lord of the Earth, Drupada as well as the sons of Draupadī, and the mighty armed son of Subhadra (Abhimanyu), all of them severally blew their respective conches.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

19. *sa ghoṣo dhārtaraṣṭrāṇām
hrdayāni vyadārayat
nabhaś ca pṛthivim cai 'va
tumulo vyanunādayan*

19. The tumultuous sound resounding through earth and sky rent the hearts of Dhṛtarāṣṭra's sons.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ २० ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच—

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

20. *atha vyavasthitān dr̥ṣṭvā
dhārtaraṣṭrāṇ kapidhvajah
pravṛtte śastrasampāte
dhanur udyamya paṇḍavaḥ*

21. *hr̥ṣīkeśam tadā vākyaṃ
idam āha mahipate*

Arjuna uvāca

senayor ubhayor madhye

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ratham sthāpaya me 'cyuta

20 + 21. Oh Lord of the Earth, then Kapidhavajah* Paṇḍavaḥ, looked at the sons of Dhṛtarāṣṭra stationed in their army positions ready to operate the weapons, raising his bow said to Hṛṣikeśa (Kṛṣṇa) the following words. Arjuna said: "Oh Acyuta (Kṛṣṇa), place my chariot between the two armies.

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥

22. *yāvad etān nirikṣe, 'ham
yoddhukāmān avasthitān
kair mayā saha yoddhavyam
asmin raṇasamudyame*

22. So that I can carefully observe the warriors desirous of war, with whom I have to fight in the battle, which is going to commence.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

23. *yotsyamānān avekṣe 'ham
ya ete 'tra samāgatāḥ
dhārtarāṣṭrasya durbuddher
yuddhe priyacikīrṣavaḥ*

* Arjuna is addressed as Kapidhavajah, because his banner bore the emblem of Hanumān.

23. I may see those who are assembled ready to fight, wishing to please in battle the evil minded son of Dhṛtarāṣṭra (Duryodhana).

संजय उवाच—

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

24. *evam ukto hr̥ṣīkeśo
guḍākeśena bhārata
senayor ubhayor madhye
sthāpayitvā rathottamam*

24. Thus addressed by Guḍākeśa (Arjuna), Hṛṣīkeśa (Kṛṣṇa) having drawn up the best of chariots, Oh Bhārata (Dhṛtarāṣṭra), between the two armies.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान् कुरुनिति ॥ २५ ॥

25. *bhīṣmadroṇapramukhataḥ
sarveṣāṃ ca mahīkṣitāṃ
uvāca pārtha paśyai 'tān
samavetān kurūn iti*

25. In front of Bhīṣma, Droṇa, and all the rulers of the earth, said, "O Pārtha (Arjuna), behold these Kurus gathered together".

तत्रापश्यत्स्थितान्पार्थः पितृनथ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥

26. *tatrā 'paśyat sthitān pārthaḥ
pitṛn atha pitāmahān
ācāryān mātulān bhrātrn
putrān pautrān sakhīms tathā*

26. Then, Partha (Arjuna) saw stationed there his uncles, grandfathers, teachers, maternal uncles, brothers, sons and grandsons.

श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ २७ ॥

27. *śvaśurān suhrdaś cai 'va
senayor ubhayor api
tān samikṣya sa kauntēyah
sarvān bandhūn avasthitān*

27. And the son of Kunti also saw his fathers-in-law and benefactors among all his relations, in both the armies.

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* Kauntēyah—son of Kunti is Arjuna.

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच—

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

28. *krpayā parayā 'viṣṭo*
viṣīdann idam abravīt
Arjuna uvāca
dr̥ṣṭve 'maṁ svajanam kṛṣṇa
yuyutsam samupasthitam .

29. *sīdanti mama gātrāṇi*
mukhaṁ ca pariśuṣyati
vepathuś ca śarīre me
romaharṣaś ca jāyate

28 + 29. He was possessed by extreme compassion, and uttered these words in sadness.

Arjuna said:

O Kṛṣṇa, seeing these kinsmen assembled here desirous to fight, my limbs give way and my mouth is parched, my body trembles and my hair stands on end.

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

30. *gāṇḍivam sraṁsate hastāt
tvak cai 'va paridahyate
na ca śaknomy avasthātum
bhramatī 'va ca me manah*

30. Gāṇḍīva (the bow), slips from my hand, and my skin burns all over, my mind is reeling, as it were and I am not able to stand.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाह्वे ॥ ३१ ॥

31. *nimittāni ca paśyāmi
viparītāni keśava
na ca śreya 'nupaśyāmi
hatvā svajanam āhave*

31. And I see evil omens, O Keśava (Sri Kṛṣṇa), nor do I see any good slaying my kith and kin in battle.

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

32. *na kāṅkṣe vijayaṁ kṛṣṇa
na ca rājyaṁ sukhāni ca
kiṁ no rājyena govinda
kiṁ bhogair jīvitena vā*

32. O Kṛṣṇa, I covet not victory, nor kingdom, nor pleasures. Govinda (Kṛṣṇa), of what use will kingdom, or luxuries, or even life be to us?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

33. *yeṣāṁ arthe kāṅkṣitaṁ no
rājyaṁ bhogāḥ sukhāni ca
ta ime 'vasthitā yuddhe
prāṇāṁs tyaktvā dhanāni ca*

33. Those for whose sake we desire kingdom, enjoyments and pleasures, they stand here in battle, renouncing their lives and riches.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ ३४ ॥

34. *ācāryāḥ pitaraḥ putrās
tathai 'va ca pitāmahāḥ
mātulāḥ śvaśurāḥ pautrāḥ
śyālāḥ sambandhinās tathā*

34. They are teachers, fathers, sons, also grand-fathers, uncles and fathers-in-law, grand sons, brothers-in-law and kinsmen.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

35. *etān na hantum icchāmi*
ghnato 'pi madhusūdana
api trailokyarājyasya
hetoh kim nu mahīkṛte

35. O Madhusūdana (Kṛṣṇa) I do not wish to kill them though they may kill me, not even for the sovereignty of the three worlds much less for this earth.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३६ ॥

36. *nihatya dhārtarāṣṭrān naḥ*
kā prītiḥ syāj janārdana
pāpam evā 'śrayed asmān
hatvai 'tān ātatāyinaḥ

36. O, Janārdana what joy can we derive by slaying the sons of Dhrtarastra, sin alone will accrue to us by killing these felons.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

37. *tasmān nā 'rhā vyaṁ hantūṁ
dhārtarāṣṭrān svabāndhavān
svajānaṁ hi katham hatvā
sukhinaḥ syāma mādharma*

37. Therefore, O, Mādhava (Kṛṣṇa), it does not behoove us to kill our relations, the sons of Dhṛtarāṣṭra, for how can we be happy by killing our own kinsmen?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

38. *yady apy ete na paśyanti
lobhopahatacetasah
kulakṣayakṛtaṁ doṣaṁ
mitradrohe ca pātakam*

38. Although these people, with their minds over-powered by greed, do not see the evil of destruction of ones' family and crime in treachery to friends.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्मर्जनादिना ॥ ३९ ॥

39. *katham na jñeyam asmābhiḥ
pāpād asmān nivartitum
kulakṣayakṛtaṁ doṣaṁ
prapaśyadbhir janārdana*

39. O Janārdana, why should not we who see the sin involved in the destruction of one's family, think of turning away from this crime?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

40. *kulakṣaye pranaśyanti
kuladharmāḥ sanātanaḥ
dharmie naṣṭe kulam kṛtsnam
adharmo 'bhibhavaty uta*

40. Ancient family traditions disappear with the destruction of the family; and in the absence of virtue, vice pervades the entire family.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वाष्ण्ये जायते वर्णसंकरः ॥ ४१ ॥

41. *adharmābhibhavāt kṛṣṇa
praduṣyanti kulastriyaḥ
strīṣu duṣṭāsu vārṣṇeya
jāyate varṇasaṁkaraḥ*

41. When vice prevails, the women of the family get corrupted and with the corruption of women, O. Vārṣṇeya there ensues intermixture of castes.*

संकरो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥

42. *saṁkaro narakāyai 'va
kulaghñānām kulasya ca
patanti pitaro by eṣām
luptapiṇḍodakakriyāḥ*

42. Intermixture of caste leads the destroyers of the family along with the family to hell. Being deprived of the offerings† of rice and water (Sraddha—tarpan etc.) their manes fall.

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

43. *doṣair etaiḥ kulaghñānām
varṇasaṁkarakārakaiḥ
utsādyante jātīdharmāḥ
kuladharmāś ca śāśvatāḥ*

* Varnasamkara is intermingling of caste.

† Offerings to the dead.

43. By the misdeeds of those who destroy a family and create confusion of Varṇās (caste), the ancient laws of the caste and the family are destroyed.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुभ्रम् ॥ ४४ ॥

44. *utsannakuladharmāṇāṃ*
manuṣyāṇāṃ janārdana
narake niyataṃ vāso
bhavatī 'ty anuśuśruma

44. O, Janārdana, we hear that men who have lost their family traditions dwell in hell for an indefinite period of time.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

45. *aho bata mahat pāpaṃ*
kartuṃ vyavasitā vayam
yad rājyasukhalobhena
hantuṃ svajanam undyatāḥ

45. Alas! what a great sin we are going to commit by slaying our own people for the greed and/or pleasure of the kingdom.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

46. *yadi mām apratikāram
āśastraṁ śastrapāṇayaḥ
dhārtarāṣṭrā raṇe hanyus
tan me kṣematarāṁ bhavet*

46. It would be better if I am slain unarmed and unresisting in the battle by the sons of Dhṛtarāṣṭra armed with weapons.

संजय उवाच—

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य शशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

47. *evam uktvā 'rjunah saṁkhye
rathopostha upāviśat
visrjya śaśaram cāpaṁ
śokasaṁvignamānasah*

Samjaya said:

47. Having spoken thus, Arjuna sank down in the back seat of the chariot laying down his bow and arrow, overwhelmed by sorrow and mind agitated.

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ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे श्रीकृष्णार्जुनसंवादेऽर्जुनविषाद-

योगो नाम प्रथमोऽध्यायः ॥ १ ॥

*Aum tatsdity śrīmad bhagavadgītāsūpaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇāarjuasamvāde arjunaviṣāda-
yogo nāma prathamo 'dhyayah.*

In the Upaniṣad of Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the first chapter 'Yoga of Despondency of Arjuna'.

CHAPTER II

THE YOGA OF KNOWLEDGE

संजय उवाच—

तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

saṁjaya uvāca

1. *taṁ tathā kṛpayā 'viṣṭam*
aśrupūrṇākulekṣaṇam
viṣīdantaṁ idaṁ vākyaṁ
uvāca madhusūdanaḥ

Samjaya said:

1. To him (Arjuna), who was overcome with pity, whose eyes were filled with tears and sorrow and who was much depressed, Madhusūdana (Kṛṣṇa) spoke this word.

श्रीभगवानुवाच—

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

śrībhagavān uvāca

2. *kutas tvā kaśmalam idam
viṣame samupasthitam
anāryajuṣṭam asvargyam
akīrtikaram arjuna*

The Blessed Lord said:

2. Whence has this dejection come upon thee at this critical hour, for this is unworthy of noble people, bringing neither heaven nor fame.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

3. *klaibyaṁ mā sma gamah pārtha
nai 'tat tvayy upapadyate
kṣudraṁ hrdayadaurbalyaṁ
tyaktvo 'ttiṣṭha paramtapa*

3. Yield not to unmanliness, O Pārtha (Arjuna), for it does not become thee. Shake off this petty faint heartedness and arise, O Paramtapa* (Arjuna).

अर्जुन उवाच—

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पुजार्हावरिसूदन ॥ ४ ॥

* Paramtapa—Oppressor of foes.

SRIMAD BHAGAVAD GITA

arjuna uvāca

4. *katham bhīṣmam ahaṁ samkhye
droṇaṁ ca madhusūdana
iṣubhiḥ pratiyotsyāmi
pūjārḥāv arisūdana*

Arjuna said:

4. How, O Madhūsudana (Kṛṣṇa), shall I strike Bhīṣma and Droṇa who are worthy of worship, with arrows in battle, O Arisūdana* (Kṛṣṇa).

गुरुनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामास्तु गुरुनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

5. *gurūn ahatvā hi mahānubhāvān
śreyo bhoktum bhaikṣam apī 'ha loke
hatvā 'rthakāmāns tu gurūn ihai 'va
bhuñjīya bhogān 'rudhirapradighān*

5. Better it is to live on alms in this world, than to slay the noble teachers, for by doing so, the enjoyments of riches and the fulfilment of desires will be blood stained.

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* Arisūdana—slayer of foes.

नचैतद्विद्मः कतरन्नो गरीयो

यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषाम-

स्तेष्वस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

6. *na cai 'tad vidmaḥ kataran no garīyo*
yad vā jayema yadi vā no jayeyuh
yān eva hatvā na jīviṣāmas
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ

6. Nor do we know which for us is better: whether we conquer them or they conquer us. The sons of Dhṛtarāṣṭra, after slaying whom we do not wish to live, are standing before us in battle array.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे

शिष्यस्तेज्जं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

7. *kārpanyadoṣopahatasvabhāvaḥ*
prcchāmi tvāṁ dharmasamūdhacetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi mām tvāṁ prapannam

7. My very being is overpowered by the sense of

cowardice, my understanding is confused as to duty. I ask Thee. Tell me, for certain, which is better. I am Thy disciple; pray instruct me, who has sought refuge in Thee.

न हि प्रपश्यामि समापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

8. *na hi prapaśyāmi mamā 'panudyād
yac chokam ucchoṣaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddhaṁ
rājyaṁ surāṇām api cā 'dhipatyam*

8. For even on obtaining undisputed sovereignty and an affluent kingdom on this earth and lordship over the gods, I do not see any means that can drive away the grief which is drying up my senses.

संजय उवाच—

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूवह ॥ ९ ॥

saṁjaya uvāca

9. *evam uktvā hrṣīkeśaṁ
guḍākeśaḥ paraṁtapah
na yotsya iti govindam
uktvā tūṣṇīm babhūva ha*

Saṁjaya said:

9. Having thus addressed Hṛṣīkeśa (Kṛṣṇa), Guḍākeśa Paramātpa (Arjuna) said to Govinda (Kṛṣṇa), "I will not fight," and became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

10. *taṁ uvāca hṛṣīkeśaḥ*
prahasann iva bhārata
senayor ubhayor madhye
viṣīdantam idaṁ vacaḥ

10. Then Hṛṣīkeśa (Kṛṣṇa), smiling as it were, O Bhārat (Dhṛtarāṣṭra), spoke these words to him in the midst of the two armies.

श्रीभगवानुवाच—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

śrībhagavān uvāca

11. *aśocyān anvaśocas tvaṁ*
prajñāvādāmś ca bhāṣase
gatasūn agatasūmś ca
nā 'nuśocanti paṇḍitāḥ

The Blessed Lord said:

11. You grieve over those who should not be grieved for, and yet speak like the learned; wise men do not grieve over the dead or the living.

नत्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

12. *na tv evā 'ham jātu nā 'saṁ
na tvaṁ ne 'me janādhīpāḥ
na cai 'va na bhaviṣyāmaḥ
sarve vayam ataḥ param*

12. Never was there a time when I was not, nor you, nor these lords of men, nor will there ever be a time hereafter when we all shall cease to be.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धौरस्तत्र न मुह्यति ॥ १३ ॥

13. *'dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraprāptir
dhīras tatra na muhyati*

13. Just as the soul in this body passes through

childhood, youth and old age, so does it pass into another body; the steadfast one is not deluded.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णमुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

14. *mātrāsparśās tu kaunteya
śītoṣṇasukhaduḥkhadāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata*

14. O son of Kuntī, the contacts of the senses and their objects, which give rise to the feelings of heat and cold, pleasure and pain, etc., are transitory and fleeting; therefore, Bhārata (Arjuna), endure them.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखमुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

15. *yaṁ hi na vyathayanty ete
puruṣam puruṣarṣabha
samaduḥkhasukhaṁ dhīraṁ
so 'mṛtatvāya kalpate*

15. O chief of men, the wise man to whom pain and pleasure are alike, and who is not tormented by these contacts, becomes fit for immortality.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

16. *nā 'sato vidyate bhāvo*
nā 'bhāvo vidyate sataḥ
ubhayor api dṛṣṭo 'ntas tv
anayos tattvadarśibhiḥ

16. The unreal has no existence, and the real never ceases to be; the reality of both has thus been perceived by the seers of truth.

immutabile
an Experiment
किसी के किसी विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥
भी और नाम से बुलाओ
लोकेन इसे change
नहीं लगेगा ।

17. *avināśi tu tad viddhi*
yena sarvam idaṁ tatam
vināśam avyayasyā 'sya
na kaścīt kartum arhati

17. Know that to be imperishable, by which all this is pervaded; for none can bring about the destruction of this indestructible substance.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्यथाशक्त आदत्तान् ॥ १८ ॥

18. *antavanta ime dehā*
nityasyo 'ktāḥ śarīriṇaḥ
anāśinō prameyasya
tasmād yudhyasva bhārata

18. It is said that these bodies of the eternal (soul) which is indestructible and incomprehensible, come to an end. Therefore fight, O Bhārata (Arjuna).

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
 उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १६ ॥

यत्नहीन ही जाई
 मे बंठ कर
 (वडे हुए पेड़ों
 को चले ते हुए
 लमझना
 Experiment

19. *ya enaṁ vetti hantāraṁ*
yaś cai 'naṁ manyate hatam
ubhau tau na vijānito
nā 'yaṁ hanti na hanyate

19. He who thinks that this slays and he who thinks that this is slain; both of them fail to perceive the truth; this one neither slays nor is slain.

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ २० ॥

20. *na jāyate mriyate vā kadācin*
nā 'yaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre

20. He is never born, nor does he ever die, or having once come into being will he again cease to be. He is unborn, eternal, changeless and ancient. Even though the body is killed, he (the soul) is not slain.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
 कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

21. *vedā 'vināśinaṁ nityaṁ*
ya enam ajam avyayam
kathaṁ sa puruṣaḥ pārtha
kaṁ ghātayati hanti kaṁ

21. O Pārtha (Arjuna), how will the man who knows this soul to be imperishable, eternal, unborn, undiminishing, slay anyone, or cause anyone to slay.?

वासांसि जीर्णानि यथा विहाय
 नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णा-

व्यवर्ज्यानि संयाति नवानि देही ॥ २२ ॥

22. *vāsāmsi jīrṇāni yathā vihāya
navāni grhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni samyāti navāni dēhi*

22. Just as a man takes off worn-out garments and puts on new ones, so the embodied soul casts off worn-out bodies and enters into new ones.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

23. *nai 'naṁ chindanti śastrāṇi
nai 'naṁ dahati pāvakaḥ
na cai 'naṁ kledayanty āpo
na śoṣayati mārutaḥ*

23. Weapons cannot cut it, nor fire burn it; water cannot drench it, nor can wind make it dry.

अच्छेद्योऽयमदाहोऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

24. *acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarvagataḥ sthānura-
calo 'yam sanātanaḥ*

24. The self is uncleavable. The self is incombustible. The self cannot be wetted nor can the self be dried. The self is eternal, all-pervading, unchanging and immovable. The self is everlasting.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

25. *avyakto 'yam acintyo 'yam*
avikāryo 'yam ucyate
tasmād evaṁ viditvai 'naṁ
nā 'nuśocitum arhasi

25. This soul is unmanifest, it is unthinkable: and it is spoken of as unchangeable. Therefore, knowing this as such, you should not grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

26. *atha cai 'naṁ nityajātaṁ*
nityaṁ vā manyase mṛtaṁ
tathā 'pi tvaṁ mahābāho
nai naṁ śocitumarhasi

26. And, O' Mighty-armed (Arjuna), even if you regard this soul as constantly taking birth and constantly dying, you should not grieve like this.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

27. *jātasya hi dhruvo mṛtyur*
dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe
na tvam śocitum arhasi

27. Death is certain of that which is born; birth is certain of that which is dead. You should not therefore lament over the inevitable.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

28. *avyaktāḍini bhūtāni*
vyaktamadhyāni bhārata
avyaktanidhanāny eva
tatra kā paridevanā

28. Beings are unmanifest in their beginning, manifest in the middle and unmanifest again in their end, O Bhārata (Arjuna), what is there in this for lamentation?

आश्चर्यवत्पश्यति कश्चिदेन-

माश्चर्यवद्ब्रूदति तथैव चान्यः ।

आश्चर्यवच्चैतन्मन्यः श्रूणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

29. *āścaryavat paśyati kaścīd enam*
āścaryavad vadati tahi 'va cā 'nyah
āścaryavac cai 'nam anyah śṛṇoti
śrutvā 'py enam veda na cai 'va kaścīd

29. One beholds the self as a marvel, another speaks of it as a marvel, another hears of it as a marvel, yet another having heard, knows it not.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
 तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

30. *dehī nityam avadhyo 'yam*
dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni
na tvaṁ śocitum arhasi

30. Bhārata (Arjuna), this soul residing in the bodies of all can never be slain; therefore it does not behove you to grieve for any being.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
 धर्म्याद्धियुद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

31. *svadharmam ap cā 'vekṣya*
na vikampitum arhasi
dharmyād dhi yuddhāc chreyo 'nyat
kṣātrīyasya na vidyate

31. Besides, looking at your duty you should not waver, for there exists no greater good for a Kṣatriya (warrior class) than a righteous war.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

32. *yadṛcchayā co 'papannam*
svargadvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha
labhante yuddham idrśam

32. Pārtha, it is only the lucky among the Kṣatriyas, who get such an unsolicited opportunity for war, which is an open door to heaven.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

33. *atha cet tvam imam dharmyam*
saṁgrāmaṁ na kariṣyasi
tataḥ svadharmam kīrtim ca
hitvā pāpam avāpsyasi

33. Now, if you will not wage such a righteous war, then, abandoning your duty and losing your reputation, you will incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

34. *akīrtiṁ cā 'pi bhūtāni*
kathayiṣyanti te 'vyayām
sambhāvitasya cā 'kīrtir
marañād atiricyate

34. Nay, people will pour undying infamy on you, and infamy brought on a man enjoying popular esteem is worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

35. *bhayād raṇād uparataṁ*
maṁsyante tvāṁ mahārathāḥ
yeṣāṁ ca tvāṁ bahumato
bhūtvā yāsyasi lāghavam

35. And the great Mahārathis, who held you in high esteem, will now make light of you, thinking that you have desisted from battle out of fear.

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

36. *avācyavādāmś ca bahūn
vadiṣyanti tavā 'hitāḥ
nindantas tava sāmāthyam
tato duḥkhataram nu kim*

36. And your enemies, disparaging your might, will speak many unbecoming words; what can be more distressing than this?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

37. *hato vā prāpsyasi svargam
jityā vā bhokṣyase mahim
tasmād uttiṣṭha kaunteya
yuddhāya kṛtaniścayaḥ*

37. Either slain in battle you will attain heaven, or gaining victory you will enjoy sovereignty of the earth; therefore, arise O son of Kuntī, determined to fight.

मुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

38. *sukhaduḥkhe same kṛtvā
lābhālābhau jayājayau
tato yuddhāya yujyasva
nai 'vaṁ pāpam avāpsyasi*

38. Treating alike pleasure and pain, gain and loss, victory and defeat, get ready for the fight, then; fighting thus you will not incur sin.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यथा पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

39. *eṣā te 'bhihitā sāmkhya*
buddhir yoge tv imāṁ śṛṇu
buddhyā yukto yathā pārtha
karmabandhaṁ prahāsyasi

39. This is the wisdom of Sāmkhya given to you O Pārtha (Arjuna), listen now to the wisdom of Yoga (Karma Yoga), endowed with which you shall cast away the bondage of action.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

40. *ne 'hā 'bhikramanāśo 'sti*
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt

40. In this path (of disinterested action) there is no loss of effort, nor is there fear of contrary result. Even a

little practice of this discipline protects one from great fear (of birth and death).

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखाह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥

41. *vyavasāyātmikā buddhir
eke 'ha kurunandana
bahuśākhā hy anantāś ca
buddhayo 'vyavasāyinām*

41. O Kurunandana* (Arjuna), in this blessed path, the intellect is resolute and one-pointed; whereas the intellect of the undecided (ignorant men moved by desires) is scattered in many directions and endlessly diverse.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

42. *yām imāṃ puṣpitāṃ vācam
pravadanty avipaścitah
vedavādaratāḥ pārtha
nā 'nyad asti 'ti vādinah*

42. The unwise who take delight in flowery words, disputing the letter of the Vedas, O Pārtha, contend, "there is nothing else than this (the world)".

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

43. *kāmātmānaḥ svargaparā
janmakarmaphalapradām
kriyāviśeṣabahulām
bhogaiśvaryagatiṁ prati*

43. Obsessed with desires, they hold that the ultimate goal of birth and action is the attainment of heaven, and prescribe specific rights for the attainment of pleasure and power.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

44. *bhogaiśvaryaprasaktānām
tayā 'pahṛtacetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate*

44. Those who are attached to pleasure and power, and whose minds are carried away by such words (flowery speech), cannot attain determined intellect which leads to one pointedness in God.*

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

45. *traiguṇyaviṣayā vedā*
nistraiguṇyo bhavā 'rjuna
nirdvandvo nityasattvastho
niryogakṣema ātmavān

45. The Vedas ennumerate the three guṇas (attributes of Prakṛti). Arjuna transcend these guṇas, and free yourself from dualities (pairs of opposites), be established in purity, unconcerned for acquisition and preservation*, with your mind fully under control.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

46. *yāvān artha udapāne*
sarvataḥ samplutodake
tāvān sarveṣu vedeṣu
brāhmaṇasya vijānataḥ

46. A Brāhmin, who has obtained enlightenment, has the same use for all the Vedas, as one has for a small reservoir of water in a place flooded with water on all sides.

*Yogakṣema is the acquisition of the new and the preservation of the old

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

47. *karmany evā 'dhikāras te
mā phaleṣu kadācana
mā karmaphalahetur bhūr
mā te saṅgo 'stv akarmaṇi*

47. Your right is to work only, but never to the fruit thereof. Let not the fruit of action be your object, nor let your attachment be to inaction.

✓ योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

48. *yogasthaḥ kuru karmāṇi
saṅgaṁ tyaktvā dhanamjaya
siddhyasiddhyoḥ samo bhūtvā
samatvaṁ yoga ucyate*

48. Established in Yoga, perform your duty O Dhanamjaya (Arjuna), abandoning attachment, being even-minded in success and failure; even-mindedness is called Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

49. *dūreṇa by avaram karma
buddhiyogād dhanamjaya
buddhau śaraṇam anviccha
krpaṇāḥ phalahetavaḥ*

49. Far inferior is motivated action to the Budhi Yoga—action performed with equanimity of mind. O Dhanamjaya, seek refuge in Budhi yoga; wretched are those who crave for the fruits of action.

✓ बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

50. *buddhiyukto jahāti 'ha
ubhe sukr̥taduṣkr̥te
tasmād yogāya yujyasva
yogaḥ karmasu kauśalam*

50. One who is endowed with Budhi Yoga (equanimity) sheds in his very life, both good and evil; therefore devote yourself to yoga for yoga is skill in action.

✓ कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥

51. *karmajam buddhiyuktā hi
phalam tyaktvā manīṣiṇaḥ
janmabandhavinirmuktāḥ
padam gacchanty anamayam*

51. For wise men endowed with equanimity, renouncing the fruit of actions and freed from the shackles of birth, attain the blissful supreme state.

५१

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

52. *yadā te mohakalilam
buddhir vyatitarīṣyati
tadā gantāsi nirvedaṁ
śrotavyasya śrutasya ca*

52. When your mind will cross the mire of delusion, you will then grow indifferent to what had been heard and what is yet to be heard about this world and the next.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

53. *śrutivipratipannā te
yadā sthāsyati niṣcalā
samādhāv acalā buddhiḥ
tadā yogam avāpsyasi*

53. When your mind, confused by hearing conflicting statements, will remain steadfast and firm in meditation (on God), you will then attain union with God.

अर्जुन उवाच—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥५४॥

arjuna uvāca

54. *sthitaprajñasya kā bhāṣā
samādhisthasya keśava
sthitadhīḥ kiṁ prabhāṣeta
kim āsīta vrajeta kim*

Arjuna said:

54. Keśava, what is the mark of a God realized soul, stable of mind and established in Samādhi (perfect tranquillity of mind)? How does the man of stable mind speak, how does he sit, how does he walk?

श्रीभगवानुवाच—

✓ प्रजहति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

śrībhagavān uvāca

55. *prajahāti yadā kāmān
sarvān pārtha manogatān
ātmany evā 'tmanā tuṣṭah
sthitaprajñas tado 'cyate*

The Blessed Lord said :

55. When a man renounces all cravings of the mind and is satisfied in the self by the self, then he is called stable of mind, O Pārtha .

✓ दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

56. *duḥkheṣv anudvignamanāḥ
sukheṣu vigatasprāḥ
vitarāgabhayakrodhaḥ
sthitadhir munir ucyate*

56. He whose mind is not perturbed by adversity, who does not crave for happiness, who is free from fondness, fear and anger, is the Muni* of constant wisdom.

✓ यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

57. *yaḥ sarvatrā 'nabhisnehas
tat-tat prāpya śubhāśubham
nā 'bhinandati na dveṣṭi
tasya prajñā pratiṣṭhitā*

57. He who is without affection everywhere, meeting with good and evil, neither rejoices nor recoils, his mind is stable.



यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

58. *yadā saṁharate cā 'yaṁ*
kūrmo 'ṅgānī 'va sarvaśaḥ
indriyāṇī 'ndriyārthebhyas
tasya prajñā pratiṣṭhitā

58. He who draws away the senses from the objects of senses on every side, as a tortoise draws in his limbs (into the shell), his intelligence is firmly set (in wisdom).

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

59. *viṣayā vinivartante*
nirāhārasya dehinaḥ
rasavarjaṁ raso 'py asya
paraṁ dṛṣṭvā nivartate

59. Sense-objects cease for him, who does not enjoy them with his senses; but the taste for them persists. This relish also disappears in the case of the man of stable mind when he sees the Supreme.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

60. *yatato hy api kaunteya
puruṣasya vipāścitaḥ
indriyāṇi pramāthīni
haranti prasabham manah*

60. Turbulent by nature, the senses even of a wise man, who is practising self-control, forcibly carry away his mind, O' son of Kuntī (Arjuna).

✓ तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

61. *tāni sarvāṇi saṁyamya
yukta āsita matparah
vaśe hi yasye 'ndriyāṇi
tasya prajñā pratiṣṭhitā*

61. Therefore, having controlled them all and collecting his mind, one should sit for meditation, devoting oneself, heart and soul to Me. For the mind of the man whose senses are mastered, has become stable.

✓ ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

62. *dhyāyato viṣayān pumsaḥ
saṅgas teṣū 'pajāyate
saṅgāt saṁjāyate kāmāḥ
kāmaṭ krodho 'bhijāyate*

62. The man dwelling on sense-objects develops attachment for them; from attachment springs up desire, and from desire (unfulfilled) ensues anger.

✓ क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

63. *krodhād bhavati saṁmohāḥ
saṁmohāt smṛtīvibhramāḥ
smṛtibhramśād buddhināśo
buddhināśāt praṇaśyati*

63. From anger arises delusion; from delusion confusion of memory, from confusion of memory loss of discrimination (Budhi); from the loss of discrimination he perishes.

✓ रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

64. *rāgadveṣaviyuktais tu
viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā
prasādam adhigacchati*

64. But a man of disciplined mind, though moving about amongst the objects of senses, with his senses under control, free from likes and dislikes, attains tranquillity of mind.

✓ प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

65. *prasāde sarvaduḥkhānām*
hānir asyo 'pajāyate
prasannacetaso hy āśu
buddhiḥ paryavatiṣṭhate

65. With the attainment of such tranquillity of mind, all his sorrows come to an end; and the intellect of such a person of placid mind, soon withdrawing itself from all sides, becomes firmly established in God.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

66. *nā 'sti buddhir ayuktasya*
na cā 'yuktasya bhāvanā
na cā 'bhāvayataḥ śāntir
aśāntasya kutaḥ sukham

66. There is neither wisdom nor Bhāvanā (divine feeling) for the unsteady. Devoid of this, a man can have

no peace, and for the peaceless how can there be any happiness.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

67. *indriyāṇāṃ hi caratām*

yan mano 'nuvidhīyate

tad asya harati prajñām

vāyur nāvam ivā 'mbhasi

67. As the wind carries away a barge upon the waters, even so of the wandering senses, the one to which the mind is attached takes away his discrimination.

✓ तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

68. *tasmād yasya mahābāho*

nigrhītāni sarvaśaḥ

indriyāṇi 'ndriyārthebhyas

tasya prajñā pratiṣṭhitā

68. Therefore, O mighty armed, his knowledge is steady whose senses are completely restrained from the sense-objects.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यते मुनः ॥ ६९ ॥

69. *yā niśā sarvabhūtānām
tasyām jāgarti saṁnyami
yasyām jāgrati bhūtāni
sā niśā paśyato muneḥ*

69. That which is night to all beings, in that state (of Divine Knowledge and Supreme Bliss) the God-realized Yogi keeps awake. And that (the ever-changing, transient wordly happiness) in which all beings keep awake is night to the seer.

✓ आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

सशान्तिमाप्नोति न कामकामी ॥ ७० ॥

70. *āpūryamāṇam acalapratiṣṭhaṁ
samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāmakāmi*

70. As the waters (of different rivers) enter the ocean, which though full on all sides remains undisturbed, likewise he, in whom all desires merge themselves, attains peace; not he, who hankers after such desires.

✓ विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

71. *vihāya kāmān yaḥ sarvān*
pumānś carati niḥsṛhaḥ
nirmamo nirahamkāraḥ
sa śāntim adhigacchati

71. He who abandons all desires and acts free from longing, without attachment, egoism, he attains peace.

✓ एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
 स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥

72. *eṣā brāhmī sthitiḥ pārtha*
nai 'nām prāpya vimuhyati
sthitvā 'syām antakāle 'pi
brahmanirvāṇam ṛcchati

72. Such is the Brāhmic* state, O Pārtha, attaining which one ceases to be deluded. Established in this state, even at the hour of death, one attains God realization.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्ययोगो
नाम द्वितीयोऽध्यायः ॥ २ ॥

*Aum tatsdity śrīmad bhagavadgītāsūpaniṣatsu brahma-
vidyāyām yogaśāstre śrīkr̥ṣṇārjunasaṁvāde sāṁkhyayogo
nāma dvitīyo' dhyāyah*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkr̥ṣṇa and Arjuna, thus ends the second chapter 'The Yoga of Knowledge'.

CHAPTER III

THE YOGA OF ACTION

अर्जुन उवाच—

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

arjuna uvāca

1. *jyāyasī cet karmaṇas te
matā buddhir janārdana
tat kiṁ karmaṇi ghore māṁ
niyojayasi keśava*

Arjuna said:

1. O Janārdana (Kṛṣṇa), if you consider knowledge superior to action, why do you urge me to do this dreadful action, Keśava (Kṛṣṇa)?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

2. *vyāmiśreṇa 'va vākyaena
buddhiṁ mohayasī 'va me
tad ekaṁ vada niścitya
yena sreyaḥ ham apnuyam*

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2. You are, as if bewildering my mind by perplexing words, please tell me definitely the one way, by which I may obtain the highest good.

श्रीभगवानुवाच—

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

śrībhagavān uvāca

3. *loke 'smin dvividhā niṣṭhā*
purā proktā mayā 'nagha
jñānayogena sāṅkhyānām
karmayogena yoginām

The Blessed Lord said:

3. O sinless one, in this world a two fold path has been said by Me before—the path of knowledge for men of contemplation, and the path of action for the yogis (karma-yogis).

न कर्मणामनारम्भाच्चैकमर्थं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

4. *na karmanām anārambhān*
naiṣkarmyaṁ puruṣo 'śnute
na ca saṁnyasanād eva
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siddhim samādhigacchati

4. Man does not attain freedom from action by abstaining from work, nor does he by mere renunciation of action, attain perfection.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥

5. *na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarmakṛt
kāryate hy avaśaḥ karma
sarvaḥ prakṛtijair guṇaiḥ*

5. Surely none can remain inactive even for a moment; everyone is helplessly driven to action by nature-born qualities.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६॥

6. *karmendriyāṇi saṁyamya
ya āste manasā smaran
indriyārthān vimūdhātmā
mithyācāraḥ sa ucyate*

6. He who outwardly restraining the organs of action, sits mentally dwelling on objects of senses, that man of deluded intellect is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

7. *yas tv indriyāṇi manasā
niyamyā 'rabhate 'rjuna
karmendriyaiḥ karmayogam
asaktaḥ sa viśiṣyate*

7. But he excels, O Arjuna, who, restraining the senses by the mind, unattached, directs his organs of action to the path of work.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

8. *niyataṁ kuru karma tvaṁ
karma jyāyo hy akarmaṇaḥ
śarīrayātrā 'pi ca te
na prasidhyed akarmaṇaḥ*

8. Therefore, do you perform your allotted duty; for action is superior to inaction. Desisting from action, you cannot even maintain your body.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

9. *yajñārthāt karmaṇo 'nyatra*
loko 'yam karmabandhanaḥ
tadārtham karma kaunteya
muktasaṅgaḥ samācara

9. The world is bound by actions other than those performed for the sake of sacrifice; do therefore, O son of Kuntī (Arjuna), perform action for that sake (for sacrifice alone), free from attachment.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

10. *sahayajñāḥ prajāḥ sṛṣṭvā*
puro 'vāca prajāpatiḥ
anena prasaviṣyadhvam
eṣa vo 'stv iṣṭakāmadhuk

10. At the beginning of creation, the Creator (Prajāpati) created mankind along with the spirit of sacrifice and said, "By this shall you multiply and may this (sacrifice) yield the enjoyment you seek."*

देवान् भावयतानेन ते देवा भावयन्तु वः ।
 परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

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 * Kāmadhuk—the cow of Indra.

11. *devān bhāvayatā 'nena
te devā bhāvayantu vaḥ
parasparam bhāvayantaḥ
śreyas param avāpsyatha*

11. "Foster the gods through this (sacrifice); and let the gods foster you. Thus fostering one another disinterestedly, you will attain the highest good."

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

12. *iṣṭān bhogān hi vo devā
dāsyante yajñabhāvitāḥ
tair dattān apradāyai 'bhyo
yo bhuñkte stena eva saḥ*

12. "Fostered by sacrifice, the gods will surely bestow on you unasked all the desired enjoyments. He, who enjoys the gifts bestowed by them, without giving them in return, is a thief".

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

13. *yajñaśiṣṭāśinaḥ santo
mucyante sarvakilbiṣaiḥ
bhuñjate te tv agham pāpā
ye pācanīyātmakāraṇāt*

13. The virtuous, who partake of what is left after sacrifice, are absolved of all sins. Those sinful ones, who cook for the sake of nourishing their body alone, eat only sin.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

14. *annād bhavanti bhūtāni*

parjanyaād annasambhavaḥ

yajñād bhavati parjanya

yajñaḥ karmasamudbhavaḥ

14. From food creatures come into being, food is produced from rain, rain ensues from sacrifice and sacrifice comes from action.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

15. *karma brahmodbhavaṁ viddhi*

brahmā 'kṣarasamudbhavam

tasmāt sarvagataṁ brahma

nityaṁ yajñe pratiṣṭhitam

15. Know that the origin of action (of sacrifice) to be in Brahṁā and the Brahṁā springs from the Imperish-

able. Therefore the all pervading Brahmā is ever present in sacrifice.*

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

16. *evam pravartitam cakram
nā 'nuvartayati 'ha yaḥ
aghāyur indriyārāmo
mogham pārtha sa jīvati*

16. Oh Pārtha, he who does not, in this world, follow the wheel of creation thus set in motion, is sinful in nature and indulges in sensual pleasures and lives in vain.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

17. *yas tv ātmaratir eva syād
ātmatrptaś ca mānavaḥ
ātmany eva ca saṁtuṣṭas
tasya kāryam na vidyate*

17. He who takes delight in the Self alone and is satisfied with the Self, and is contented in the Self, has no duty.

* The origin of sacrifice is in Vedas. The origin of the Vedas is in Brahmā.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

18. *nai 'va tasya kṛtenā 'rtho
nā 'kṛtene 'ha kaścana
na cā 'sya sarvabhūteṣu
kaścid arthavyapāśrayaḥ*

18. For him there is no interest whatsoever in what is done and what is not done, nor has he to depend on anybody for anything.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पुरुषः ॥ १९ ॥

19. *tasmād asaktaḥ satataṁ
kāryaṁ karma samācara
asakto hy ācaran karma
param āpnoti pūruṣaḥ*

19. Therefore, always efficiently do your duty without attachment. Doing work without attachment, man attains the Supreme.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि सपश्यन् कतुमहेति ॥ २० ॥

20. *karmanai 'va hi saṁsiddhim
āsthitā janakādayaḥ
lokasaṁgraham evā 'pi
saṁpaśyan kartum arhasi*

20. It is through action (without attachment) alone that Janaka* and others attained perfection. Having an eye to the maintenance of the world order too, you should take to action.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

21. *yad-yad ācarati śreṣṭhas
tad-tad eve 'taro janaḥ
sa yat praṁāṇam kurute
lokas tad anuvartate*

21. For whatever a great man does, the same is done by others as well. Whatever standard he sets, people follow.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

22. *na me pārthā 'sti kartavyam
triṣu lokeṣu kiṁcana
nā 'navāptam avāptavyam
varta eva ca karmani*

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* An ancient king who attained perfection through Karma Yoga.

22. O Pārtha, there is nothing in the three worlds for Me to do, nor is there anything attainable which is unattained; yet I engage myself in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

23. *yadi hy ahaṁ na varteyaṁ
jātu karmaṇy atandritaḥ
mama vartmā 'nuvartante
manuṣyāḥ pārtha sarvaśaḥ*

23. For, should I not ever engage Myself in action, unwearied, men would in every way follow My path, O Pārtha (Arjuna).

उत्सीदेयुरिमे लोकां न कुर्या कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

24. *utsīdeyur ime lokā
na kuryāṁ karma ced aham
saṁkarasya ca kartā syāṁ
upahanyām imāḥ prajāḥ*

24. If I do not perform action, these worlds will perish; nay, I would be the creator of confusion of castes and of the destruction of these people.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्ताश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

25. *saktāḥ karmany avidvāṁso*
yathā kurvanti bhārata
kuryād vidvāṁs tathā 'saktaś
cikīrṣur lokasaṅgraham

25. O Bhārata, as the ignorant act with attachment, so should the wise act without attachment, desiring the welfare of the world-order.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

26. *na buddhibhedaṁ janayed*
ajñānāṁ karmasaṅginām
joṣayet sarvakarmāṇi
vidvān yuktaḥ samācaran

26. Let no wise man unsettle the mind of ignorant people who are attached to action; but that enlightened one should get them to perform all their duties, duly performing them, himself.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ता हि भवति स कथ्यते ॥ २७ ॥

27. *prakṛteḥ kriyamāṇāni*
guṇaiḥ karmāṇi sarvaśaḥ
ahamkāravimūḍhātmā
kartā 'ham iti manyate

27. All kinds of actions are caused and done by the modes of nature, however the ignorant, deluded by egoism thinks, "I am the doer".

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
 गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

28. *tattvavit tu mahābāho*
guṇakarmavibhāgayoḥ
guṇā guṇeṣu vartanta
iti matvā na sajjate

28. But he who knows the truth about the spheres of Guṇās (modes of Prakṛti) and actions, holding that it is the Guṇās that move amidst the Guṇās, does not get attached to them, O mighty-armed (Arjuna).

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
 तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

29. *prakṛter guṇasaṁmūḍhāḥ*
sajjante guṇakarmasu
tān akṛtsnavido mandān
kṛtsnavin na vicālayet

29. Those who are deluded by the modes of nature remain attached to those modes and actions; the man of perfect knowledge should not unsettle the mind of those whose knowledge is imperfect.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

30. *mayi sarvāṇi karmāṇi*

saṁnyasyā 'dhyātmacetasā

nirāśir nirmamo bhūtvā

yudhyasva vigatajvaraḥ

30. Surrendering all actions to Me with your mind fixed on Me—the Self of all, being freed from hope and attachment and discarding anguish (mental) do thou fight.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

31. *ye me matam idaṁ nityam*

anutiṣṭhanti mānavāḥ

śraddhāvanto 'nasūyanto

mucyante te 'pi karmabhiḥ

31. Those men, too, who, full of faith and free from

cavil, constantly follow this teaching of Mine are liberated from the bondage of action.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥

32. *ye tv etad abhyasūyanto
nā 'nutiṣṭhanti me matam
sarvajñānavimūdhāns tām
viddhi naṣṭān acetasaḥ*

32. Those, however, who, finding fault with this doctrine of Mine, do not follow it, know them to be deluded in the matter of all knowledge, senseless and lost.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

33. *sadrśam ceṣṭate svasyāḥ
prakṛter jñānavān api
prakṛtiṁ yānti bhūtāni
nigrahaḥ kiṁ kariṣyati*

33. Even the man of knowledge acts in accordance with his own nature. Beings follow their nature. What can restraint do?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

34. *indriyasye 'ndriyasyā 'rthe
rāgadveṣau vyavasthitau
tayoṛ na vaśam āgacchet
tau hy asya paripanthinau*

34. Attachment and aversion for the objects of the senses are rooted in the senses. Man should never come under their sway, for these are two stumbling blocks on his path.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

35. *śreyān svadharmo viguṇaḥ
paradharmāt svanuṣṭhitāt
svadharṁe nidhanaṁ śreyaḥ
paradharmo bhayāvahah*

35. Better is one's own duty though devoid of merit, than the duty of another well performed. Better is death in the fulfilment of one's own duty; the duty of another is fraught with fear.

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।
अनिच्छन्नापि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

arjuna uvāca

36. *atha kena prayukto 'yam
pāpaṁ carati pūruṣaḥ
anicchann api vārṣṇeya
balād iva niyojitaḥ*

Arjuna said:

36. But, by what is a man compelled to commit sin, as if driven by force, even against his will, O Vārṣṇeya (Kṛṣṇa)?

श्रीभगवानुवाच—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

śrībhagavān uvāca

37. *kāma eṣa krodha eṣa
rajoguṇasamudbhavaḥ
mahāśano mahāpāpmā
viddhy enam iha vairiṇam*

The Blessed Lord said:

37. This desire born of the mode of passion (Rajas), is anger, all devouring and most sinful. Know this to be the enemy here.

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

38. *dhūmenā 'vriyate vahnir
yathā 'darśo malena ca
yatho 'lbenā 'vrto garbhas
tathā tene 'dam āvrtam*

38. As fire is covered by smoke, as a mirror by dust, as an embryo is enveloped by the womb, so is this (wisdom) covered by that passion.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

39. *āvṛtaṁ jñānam etena
jñānino nityavairiṇā
kāmarūpeṇa kaunteya
duṣpūreṇā 'nalena ca*

39. Oh son of Kuntī, wisdom is covered by this eternal enemy of the wise, the insatiable fire in the form of desire.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

40. *indriyāṇi mano buddhir
asyā 'dhiṣṭhānam ucyate
etair vimohayaty eṣa
jñānam āvṛtya dehinam*

40. The senses, the mind and the intellect are said to be its seat. Veiling wisdom by these, it deludes the embodied (soul).

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

41. *tasmāt tvam indriyāṇy ādau
niyamya bharatarṣabha
pāpmānaṁ prajahi hy enaṁ
jñānavijñānanāśanam*

41. Therefore, O best of Bhāratas (Arjuna), control your senses in the beginning, and slay this sinful destroyer of wisdom and discrimination.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

42. *indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ*

42. The senses are said to be great, greater than the senses is the mind, greater than the mind is the intellect, but greater than the intellect is He (the Self).

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

43. *evam buddheḥ param buddhvā
saṁstabhyā 'tmānam ātmanā
jahi śatruṁ mahābāho
kāmarūpaṁ durāsadam*

43. Thus knowing Him who is superior to the intellect and restraining the self by the self; slay thou, O mighty-armed (Arjuna), the enemy in the form of desire, hard to conquer.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो
नाम तृतीयोऽध्यायः ॥ ३ ॥

*Aum tatsdity śrimad bhagavadgītāsūpaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇārjunasaṁvāde karma-
yogo nāma trītyo 'dhyāyah.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the third chapter 'Yoga of Action'.

CHAPTER IV

THE YOGA OF RENUNCIATION OF ACTION WITH KNOWLEDGE

श्रीभगवानुवाच—

इमं विविस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

śrībhagavān uvāca

1. *imam vivasvate yogam
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravit*

The Blessed Lord said:

1. I taught this imperishable Yoga to Vivasvān, Vivasvān told it to Manu and Manu spoke it to Ikṣvāku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

2. *evam paramparāprāptam
imam rājarṣayo viduḥ
sa kālēne 'ha mahatā*

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yogo naṣṭaḥ paramitapa

2. Thus handed down from father to son, the royal sages knew it till that Yoga was lost to the world through long lapse of time, O Paramtapa (Arjuna).

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

3. *sa evā 'yam mayā te 'dya
yogaḥ proktaḥ purātanah
bhakto 'si me sakhā ce 'ti
rahasyam hy etad uttamam*

3. The same ancient Yoga has to-day been imparted to you by Me, because you are My devotee and friend, and this is a supreme secret.

अर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

arjuna uvāca

4. *aparam bhavato janma
param janma vivasvataḥ
katham etad vijāniyām
tvam ādau proktavān iti*

Arjuna said:

4. You are of recent origin, while the birth of Vivasvān

dates back to remote antiquity. How, then, am I to understand that you taught this Yoga at the beginning of creation?

श्रीभगवानुवाच—

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

śrībhagavān uvāca

5. *bahūni me vyatītāni*
janmāni tava cā 'rjuna
tāny ahaṁ veda sarvāṇi
na tvam vettha paramtapa

The Blessed Lord said:

5. Arjuna, you and I have passed through many births. I know them all; while you do not, O Paramtapa (Arjuna).

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

6. *ajo 'pi sann avyayātmā*
bhūtānām īśvaro 'pi san —
prakṛtiṁ svām adhisthāya
sambhavāmy ātmamāyayā

6. Though unborn and immortal, and also Lord of all beings, I manifest Myself through My own Yogmāyā (divine potency), keeping My Nature (Prākṛti) under control.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

7. *yadā-yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadā 'tmānam sṛjāmy aham*

7. O Bhārata (Arjuna), whenever there is a decline of righteousness and a rise of unrighteousness, then I manifest Myself.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

8. *paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharmaśansthāpanārthāya
sambhavāmi yuge-yuge*

8. For the protection of the virtuous, for the destruction of the wicked and for establishing righteousness, I come into being from age to age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

9. *janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punarjanma
nai 'ti mām eti so 'rjuna*

9. Thus, he who knows in true light My divine birth and actions, on leaving his body he is not reborn but comes to me, O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

10. *vītarāgabhayakrodhā
manmayā mām upāśritāḥ
bahavo jñānatapasā
pūtā madbhāvam āgatāḥ*

10. Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained My being.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पाथ सर्वशः ॥ ११ ॥

11. *ye yathā mām prapadyante
tāms tathai 'va bhajāmy aham
mama vartmā 'nuvartante
manuṣyāḥ pārtha sarvaśaḥ*

11. O Pārtha, howsoever men approach (worship) Me, even so do I accept them; for all men follow My path from all sides.

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

12. *kāṅkṣantaḥ karmanām siddhiṁ
yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke
siddhir bhavati karmajā*

12. Those who seek success in action, they worship the gods, for success is easily attained by men through action.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

13. *cāturvarṇyam mayā sṛṣṭam
guṇakarmavibhāgaśaḥ
tasya kartāram api mām*

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viddhy akartāram avyayam

13. The fourfold order was created by Me according to the divisions of the quality and work. Though I am its creator, know me to be the changeless non-doer.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बद्ध्यते ॥ १४ ॥

14. *na mām karmāṇi limpanti*
na me karmaphale sprhā
iti mām yo 'bhijānāti
karmabhir na sa badhyate

14. Actions do not taint Me, nor have I a desire for the fruits of actions. He who knows Me thus in reality, is not bound by actions.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वंः पूर्वतरं कृतम् ॥ १५ ॥

15. *evam jñātvā kṛtaṁ karma*
pūrvair api mumukṣubhiḥ
kuru karmai 'va tasmāt tvaṁ
pūrvaiḥ purvataraṁ kṛtaṁ

15. Having known thus, action was performed even by the ancient seekers of salvation; therefore, do you also perform such actions as were performed by the ancients in the former times.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १६ ॥

16. *kiṁ karma kim akarme 'ti*
kavayo 'py atra mohitāḥ
tat te karma pravakṣyāmi
yaj jñātvā mokṣyase 'śubhāt

16. Even the wise are at a loss to know what is action and what is inaction. Therefore, I shall expound to you the truth about action, knowing which, you will be freed from its evil effect (binding nature).

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

17. *karmaṇo hy api boddhavyaṁ*
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

17. The truth about action must be known; and the truth of prohibited action must also be known; even so, the truth about inaction must be known; for mysterious are the ways of action.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

18. *karmany akarma yaḥ paśyed
 akarmani ca karma yaḥ
 sa buddhimān manusyeṣu
 sa yuktaḥ kṛtsnakarmakṛt*

18. He, who sees inaction in action, and action in inaction, is wise among men; he is a Yogi who has accomplished all action.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
 ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १६ ॥

19. *yasya sarve samārambhāḥ
 kāmasaṅkalpavarjitāḥ
 jñānāgnidagdhakarmāṇaṁ
 tam āhuḥ paṇḍitaṁ budhāḥ*

19. He whose undertakings are free from desire, whose actions are burnt up by the fire of wisdom, him even the wise call a man of learning.

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ।
 कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

20. *tyaktvā karmaphalāsaṅgaṁ
 nityatrpto nirāśrayaḥ*

CC-0. *karmany abhipravṛtto 'pi
 nai 'va kimcit karoti saḥ*

20. Having renounced attachment to actions, ever content, without any kind of dependence, he does nothing though he is ever engaged in work.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

21. *nirāśir yatacittātmā*
tyaktasarvaparigrahaḥ
śārīraṁ kevalaṁ karma
kurvan nā 'pnoti kilbiṣam

21. Having no hopes, his mind and self controlled, giving up all possessions, performing bodily action alone, he commits no sin.

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबद्ध्यते ॥ २२ ॥

22. *yadṛcchālābhasantuṣṭo*
dvandvātīto vimatsarah
samaḥ siddhāv asiddhau ca
kṛtvā 'pi na nibadhyate

22. He, who is contented with whatever is got unsought, is free from jealousy and has transcended all pairs of opposites (like joy and grief), and is balanced

in success and failure,—such a Karmayogi, though acting, is not bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

23. *gatasangasya muktasya
jñānāvasthitacetasaḥ
yajñāyā 'carataḥ karma
samagraṁ praviliyate*

23. He, whose attachments are gone, who is liberated, his mind established in knowledge, whose works are sacrifice alone, such a man's actions are dissolved.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

24. *brahmā 'rpaṇaṁ brahma havir
brahmāgnau brahmaṇā hutam
brahmai 'va tena gantavyaṁ
brahmakarmasamādhinā*

24. The act of offering in sacrifice is Brahma, the oblation is Brahma, the sacrificer himself is Brahma, the sacrificial fire as well is Brahma; Brahma verily he attains who realizes the presence of Brahma in action.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

25. *daivam evā 'pare yajñam*
yoginah paryupāsate
brahmāgnāv apare yajñam
yajñenai 'vo 'pajuhvati

25. Other yogis offer sacrifice in the form of worship of gods; while others (who have realized the self), offer the self as sacrifice by the self in the fire of Brahma alone.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
 शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

26. *śrotrādinī 'ndriyāṇy anye*
saṁyamāgniṣu juhvati
śabdādīn viṣayān anyā
indriyāgniṣu juhvati

26. Some offer hearing and the other senses into the fires of restraint, others offer sound and the other objects of sense in the fire of senses.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
 आत्मसंयमयोगाप्तौ जुह्वति आत्मदीपिते ॥ २७ ॥

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27. *sarvāṇi 'ndriyakarmāṇi*
prāṇakarmāṇi cā 'pare
ātmasaṁyamayogāgnau
juhvati jñānadipite

27. Others sacrifice all the functions of their senses, and the functions of the vital airs, into the fire of Yoga, in the shape of self-control, which is kindled by wisdom.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
 स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

28. *dravyayajñās tapoyajñā*
yogayajñās tathā 'pare
svādhyāyajñānayajñās ca
yatayaḥ saṁśitavratāḥ

28. Some perform sacrifice with material things, some offer sacrifice in the shape of penances, others sacrifice through the practice of Yoga, while some striving souls, observing austere vows, perform the sacrifice of wisdom, through the study of sacred texts.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
 प्राणिपानं गतीं रक्षन् प्राणित्यमपरयवत् ॥ २९ ॥

29. *apāne juhvati prāṇam**prāṇe 'pāṇam tathā 'pare**prāṇānagati ruddhvā**prāṇāyāmaparāyaṇāḥ*

29. Other yogis offer prāna into apāna, some others the apāna into prāna (the outgoing breath is sacrificed into the incoming and the incoming into the outgoing), others having controlled their breathing, they restrain the incoming and outgoing breaths, solely absorbed in Prāṇayām.*

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

30. *apare niyataharaḥ**prāṇān praṇeṣu juhvati**sarve 'py ete yajñavido**yajñakṣapitakalmaṣāḥ*

30. Still others restrict their food, offer life breaths in life breaths. All these are knowers of sacrifice, having absolved their sins with sacrifice.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायंलोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

* The science of Breath control is called Prāṇayām.

31. *yajñasīṣṭamṛtabhujo*
yanti brahma sanatanam
nā 'yaṁ loko 'sty ayajñasya
kuto 'nyaḥ kurusattama

31. O Best of men (Arjuna), those who partake of the remains of the nectar in the form of sacrifice, attain the eternal state of Brahma. This world is not (happy) for him who offers no sacrifice, how then, can he have (happiness) in the other (world).

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
 कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ ३२॥

32. *evam bahuvidhā yajñā*
vitatā brahmaṇo mukhe
karmajān viddhi tān sarvān
evam jñātvā vimokṣyase

32. Many such forms of sacrifice have been set forth in detail through the mouth (word) of the Vedas; know them all as begotten of action (of body, mind and senses). Thus, knowing the truth about them, you shall be freed from the bondage of Karma (through their practice).

श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
 सर्वं कर्माखिलं पाथे ज्ञानं परिसमाप्यते ॥ ३३ ॥

33. *śreyān dravyamayād yajñāj
jñānayajñāḥ param̐tapa
sarvaṁ karmā 'khilam̐ pārtha
jñāne parisamāpyate*

33. O Param̐tapa, sacrifice in the form of knowledge is superior to sacrifice performed with material things. For all actions without exception culminate in knowledge, O Pārtha.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

34. *tad viddhi praṇipatena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattvadarśināḥ*

34. Attain this knowledge by prostrating yourself at the feet of the wise, rendering them all forms of service, and question them with a guileless heart; those wise seers of truth will unfold that knowledge to you.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषां द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

35. *yaj jñātvā na punar moham*
evam yāsyasi pāṇḍava
yena bhūtāny aśeṣeṇa
drakṣyasi ātmany atho mayi

35. Knowing that, you shall not again get deluded like this, O Pāṇḍava, for by that you will see all beings in yourself and then in Me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
 सर्वं ज्ञानप्लवेनैव बृजिनं संतरिष्यसि ॥ ३६ ॥

36. *api ced asi pāpebhyaḥ*
sarvebhyāḥ pāpakṛttamaḥ
sarvaṁ jñānaplavenai 'va
vṛjinam śantariṣyasi

36. Even if you are the most sinful of all sinners, you will cross over all sin by the raft of knowledge.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
 ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

37. *yathai 'dhāṁsi samiddho 'gnir*
bhasmasāt kurute 'rjuna
jñānāgnih sarvakarmāṇi
bhasmasāt kurute tatha

37. For, as the blazing fire reduces the fuel to ashes, Arjuna, even so the fire of knowledge reduces all actions to ashes.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

38. *na hi jñānena sadṛśam
pavitram iha vidyate
tat svayaṁ yogasamsiddhaḥ
kālenā 'tmani vindati*

38. Verily there is no purifier in this world, like knowledge; he who is perfected in yogā realises it in his self in due course of time.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परांशान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

39. *śraddhāvāṁl labhate jñānaṁ
tatparaḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim
acireṇā 'dhigacchati*

39. He who has faith and has mastered his senses, devoted to spiritual practices attains knowledge; and having attained knowledge he quickly attains supreme peace.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

40. *ajñāś cā 'śraddadhānaś ca
saṁśayātmā vinaśyati
nā 'yaṁ loko 'sti na paro
na sukhaṁ saṁśayātmanah*

40. And the man of an ignorant nature, devoid of faith and possessed by doubt, perishes. For the doubting soul there is neither this world nor the world beyond nor even happiness.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

41. *yogasannyastakarmāṇaṁ
jñānasamchinnasaṁśayam
ātmavantam na karmāṇi
nibadhnanti dhanamjaya*

41. Dhanamjaya, he who has dedicated all his actions to God in the spirit of Karma yoga, whose doubts have been dispelled by wisdom, and who is self possessed, actions do not bind him.

तस्मादज्ञानसंभूतं हृत्स्थज्ञानासिनाऽऽत्मनः ।
छित्त्वेन संशयं योगमातिष्ठतिष्ठ भारत ॥ ४२ ॥

42. *tasmād ajñānasambhūtaṁ
hṛtsthaṁ jñānāsinaṁ 'tmanah
chittvai 'naṁ saṁśayaṁ yogam
ātiṣṭho 'tṭiṣṭha bhārata*

42. Bhārata, therefore cutting asunder with the sword of knowledge this doubt in your heart born in ignorance, establish yourself in Karma yoga (in the form of even-mindedness), and stand up for the fight.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यास-
योगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

*Aum tatsdity śrīmad bhagavadgītāsūpaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvade jñān-
karmasaṁnyāsayogo nāma caturtho 'dhyāyaḥ.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the fourth chapter 'Yoga of Renunciation of Action with Knowledge'.

CHAPTER V

THE YOGA OF RENUNCIATION OF ACTION

अर्जुन उवाच—

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

arjuna uvāca

1. *saṁnyāsaṁ karmanāṁ kṛṣṇa
punar yogam ca śaṁsasi
yac chreya etayor ekaṁ
tan me brūhi suniścitam*

Arjuna said:

1. O Kṛṣṇa, you praise the Renunciation of action and again you commend Yoga (Karma Yoga). Pray tell me decidedly which of the two is better.

श्रीमगवानुवाच—

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

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śrībhagavān uvāca

2. *saṁnyāsaḥ karmayogaś ca
niḥśreyasakarāv ubhau
tayos tu karmasaṁnyāsāt
karmayogo viśiṣyate*

The Blessed Lord said :

2. The Yoga of Renunciation and the Yoga of Action both lead to supreme bliss. Of the two, however, the Yoga of Action (being easier to practice) is superior to renunciation.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।
निर्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

3. *jñeyah sa nityasaṁnyāsī
yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahābāho
sukhaṁ bandhāt pramucyate*

3. The Karmayogi, who neither hates nor desires, should ever be considered a Saṁnyasi (renouncer). For, Arjuna, he, who has transcended the pairs of opposites, is easily freed from bondage.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सान्धुर्गुणयोर्विन्दते फलम् ॥ ४ ॥

4. *sāṁkhyayogau prthag bālāḥ
pravadanti na paṇḍitāḥ
ekam apy āsthitāḥ samyag
ubhayor vindate phalam*

4. It is the ignorant not the wise who speak of Sāṁkhya Yoga (renunciation) and Karma Yoga (action) as different. For one, who is firmly established in either gets the fruit of both (God realization).

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

5. *yat sām̐khyaiḥ prāpyate sthānam
tad yogair api gamyate
ekam sām̐khyam ca yogam ca
yaḥ paśyati sa paśyati*

5. The supreme state, which is reached by the Sāṁkhya Yogī, is attained also by the Karma Yogī. Therefore, he who sees Sāṁkhya Yoga and Karma Yoga as one, he really sees.

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

6. *sam̐nyāsas tu mahābāho
duḥkham āptum ayogataḥ
yogayukto munir brahma
nācireṇa dhigacchati*

6. But renunciation, O mighty armed, is difficult to obtain without Yoga, whereas the Karmayogi fixing his mind on God, soon attains Brahma.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

7. *yogayukto viśuddhātmā
vijitātmā jitendriyaḥ
sarvabhūtātmabhūtātmā
kurvann api na lipyate*

7. One who is purified by the practice of Yoga, who has conquered his self and senses realizes that his self is the Self in all beings, and remains unaffected even though performing action.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्त्वपञ्चवसन् ॥ ८ ॥

8. *nai 'va kiñcit karomī 'ti
yukto manyeta tattvavit
paśyañ śṛṇvan sprśañ jighrann
aśnan gacchan svapañ śvasan*

8. The man who is united with the Supreme and the knower of truth thinks, "I do nothing at all," for seeing, hearing, touching, smelling, tasting, walking, sleeping, breathing,

प्रलपन् विसृजन् गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

9. *pralapan visrjan grhṇann
unmiṣan nimiṣann api
indriyāṇi 'ndriyārthesu
vartanta iti dhārayan*

9. And in speaking, emitting, grasping, opening and closing the eyes, he holds that only the senses are occupied with the objects of the senses.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

10. *brahmany ādhāya karmāṇi
saṅgaṁ tyaktvā karoti yah
lipyate na sa pāpena
padmapattram ivā 'mbhasā*

10. He, who acts, offering all actions to God, and shaking off attachment, remains untouched by sin, as the lotus-leaf by water.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

11. *kāyena manasā buddhyā
kevalair indriyair api
yoginah karma kurvanti
saṅgam tyaktvā 'tmaśuddhaye*

11. The Karmayogis perform action only with their senses, mind, intellect and body, and shaking off attachment for the sake of self-purification.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबद्ध्यते ॥ १२ ॥

12. *yuktaḥ karmaphalam tyaktvā
śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāmakāreṇa
phale sakto nibadhyate*

12. Offering the fruit of actions to God, the Karmayogi attains peace in the shape of God-Realization; whereas he who works with a selfish motive, being attached to the fruit of actions through desire, gets tied.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

13. *sarvakarmāṇi manasā
saṁnyasyā 'ste sukham vaśi
navadvāre pure dehī
nai 'va kurvan na kārayan*

13. Mentally renouncing all actions and self controlled, the renunciate rests happily in the city* of nine gates, neither acting nor causing others to act.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

14. *na kartrtvaṁ na karmāṇi*
lokasya sṛjati prabhuḥ
na karmaphalasamyogaṁ
svabhāvas tu pravartate

14. The Lord determines neither the doership nor the doings of beings, nor even their union with the fruit of actions. It is nature, that functions (deriving its motive power from God).

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

15. *nā 'datte kasyacit pāpaṁ*
na cai 'va sukrtaṁ vibhuḥ
ajñānenā 'vṛtaṁ jñānaṁ
tena muhyanti jantavaḥ

15. The Omnipresent Lord does not partake of the virtue or sin of anyone. Knowledge is veiled by ignorance, mortals are thereby deluded.

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* The body with sense orifices is called city of Brahma.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

16. *jñānena tu tad ajñānaṁ
yeṣāṁ nāśitam ātmanaḥ
teṣāṁ ādityavaj jñānaṁ
prakāśayati tat param*

16. But for these, whose ignorance has been destroyed by the knowledge of God, such wisdom of theirs, shining like the sun, reveals the Supreme.

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

17. *tadbuddhayas tadātmānas
tanniṣṭhās tatparāyaṇāḥ
gacchanty apunarāvṛttiṁ
jñānanirdhūtakalmaṣāḥ*

17. Those whose mind and intellect are wholly merged in Him, exclusively devoted to Him, He being their supreme goal, they reach a state of no return, their sins dispelled by wisdom.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च खण्डिताः समदर्शिनः ॥ १८ ॥

18. *vidyāvinayasampanne*
brāhmaṇe gavi hastini
śuni cai 'va śvapāke ca
paṇḍitāḥ samadarśinaḥ

18. The wise look with the same eye on a brāhmin endowed with learning and humility, a cow, an elephant, a dog and a pariah.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
 निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥१६॥

19. *ihai 'va tair jitah sargo*
yeṣāṁ sām्यe sthitam manah
nirdoṣam hi samam brahma
tasmād brahmaṇi te sthitāḥ

19. Even here in this world, those whose minds are established in equanimity have conquered the world in this very life. Brahma is flawless and equal in all, therefore they are established in Brahma.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
 स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥२०॥

20. *na prahr̥ṣyet priyam prāpya*
no 'dviyet prāpya cā 'priyam
sthīrabuddhir asammūḍho
brahmavid brahmaṇi sthitah

20. He whose understanding is firmly established, undeluded and free from doubt, rejoices not on obtaining what is pleasant, and does not feel perturbed on meeting with the unpleasant; that knower of Brahma lives eternally in identity with Him.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

21. *bāhyasparśeṣv asaktātmā
vindaty ātmani yat sukham
sa brahmayogayuktātmā
sukham akṣayam aśnute*

21. He who is unattached to external contacts finds happiness in the Self. Such a Yogi, his self engaged in meditation on Brahma, completely identifying himself with Brahma, finds eternal bliss.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

22. *ye hi saṁsparśajā bhogā
duḥkhayonaya eva te
ādyantavantah kaunteya
na teṣu ramate budhah*

22. O Son of Kuntī (Arjuna), the pleasures that are born of contacts are wombs of pain, for they have a beginning and an end. The wise do not rejoice in them.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।

कामक्रोधोदभवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

23. śaknotī 'hai 'va yaḥ soḍhuṁ
prāk śarīravimokṣaṇāt
kāmakrodhodbhavaṁ vegaṁ
sa yuktaḥ sa sukhī naraḥ

23. He who is able to withstand, the rushing force of desire and anger, here (in this world) before giving up his body; he is a yogi, he is a happy man.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

24. yo 'ntaḥsukho 'ntarārāmas
tathā 'ntarjyotir eva yaḥ
sa yogī brahmanirvāṇaṁ
brahmabhūto 'dhigacchati

24. He who finds happiness within, who delights within, and who is illumined by the inner-light, that Yogi becomes one with God and attains liberation. .

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

25. labhante brahmanirvāṇam
ṛṣayaḥ kṣīṇakalmaṣāḥ
chinnavaidhā yatāmāṇaḥ
sarbabhūtahite ratāḥ

25. The seers whose sins have been washed away, whose doubts have been dispelled by Knowledge, whose minds are firmly established in God and who are actively engaged in promoting the welfare of all beings, attain Brahma, who is all Peace.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

26. *kāmakrodhaviyuktānāṁ
yatināṁ yatacetasām
abhito brahmanirvāṇaṁ
vartate viditātmanām*

26. For those wise men, who are free from lust and anger, who have subdued their mind and have realized God, Brahma, the abode of eternal peace, is to be found everywhere.

स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

27. *sparsān kṛtvā bahir bāhyāṁś
cakṣuś cai 'vā 'ntare bhruvoḥ
prāṇāpānau samau kṛtvā
nāsābhyantaracārīnau*

27. Shutting out all external contacts, with the gaze fixed on the point between the eye brows, having controlled the flow of Prana and Apāna.

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छामयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

28. *yatendriyamanobuddhir*
munir mokṣaparāyaṇaḥ
vigatecchābhayakrodho
yaḥ sadā mukta eva saḥ

28. The sage having controlled his senses, mind and intellect, solely pursuing liberation, overcoming desire, fear and anger, is forever in Brahmic bliss (eternal peace).

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
 सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

29. *bhoktāraṁ yajñatapasāṁ*
sarvalokamaheśvaram
suhṛdaṁ sarvabhūtānāṁ
jñātvā mām śāntim ṛcchati

29. Having known Me in reality as the Enjoyer of sacrifices and austerities, the Supreme Lord of all the worlds and the Friend of all beings, he attains peace.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो

नाम पञ्चमोऽध्यायः ॥ ५ ॥

*Aum tatsdity śrīmad bhagavadgītāsūpaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvāde karma-
saṁnyāsayogo nāma pāncamo 'dhyāyah.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the fifth chapter 'Yoga of Renunciation of Action'.

CHAPTER VI

THE YOGA OF SELF DISCIPLINE

श्रीभगवानुवाच—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्नचाक्रियः ॥ १ ॥

śribhagavān uvāca

1. *anāśritaḥ karmaphalaṁ
kāryaṁ karma karoti yaḥ
sa saṁnyāsi ca yogī ca
na niragnir na cā 'kriyaḥ*

The Blessed Lord said:

1. He, who does his work without depending on the fruits of actions, he is a Saṁnyāsi (renunciator) and a Yogī, not he who gives up activity or the sacred fire.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

2. *yaṁ saṁnyāsam iti prāhur
yogaṁ taṁ viddhi pāṇḍava
na hyasaṁnyastasaṁkalpo
yogī bhavati kaścana*

2. Pāṇḍava, what they speak of as Saṁnyāsa, know that to be the same as Yoga; for none becomes a Yogī, who has not given up thoughts of the world.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

3. *ārurukṣor muner yogam
karma kāraṇam ucyate
yogārūḍhasya tasyai 'va
śamaḥ kāraṇam ucyate*

3. Work is said to be the means of the Muni (sage), who wishes to attain Yoga; after he has attained Yoga, serenity of mind is said to be the means.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

4. *yadā hi ne 'ndriyārtheṣu
na karmasv anuṣajjate
sarvasaṁkalpasamnyāsī
yogārūḍhas tado 'cyate*

4. When a man ceases to have any attachment either for the objects of senses or for actions and has renounced all thoughts of the world, he is said to have attained Yoga.

उद्धरेदात्मानाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

5. *uddhared ātmanā 'tmānam*
nā 'tmānam avasādayet
ātmai 'va hy ātmano bandhur
ātmai 'va ripur ātmanah

5. Let a man lift himself by himself; let him not degrade himself; for the self alone is the friend of the self and the self alone is the enemy of the self.

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

6. *bandhur ātmā 'tmanas tasya*
yenā 'tmai 'vā 'tmanā jitah
anātmanas tu śatrutve
vartetā 'tmai 'va śatruvat

6. For him, who has conquered his (lower) self by the (higher) self, his self is a friend; but for him, who has not conquered his self, his self is an enemy.

जितात्मनः प्रशान्तस्य बन्धुरात्मा अस्वहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

7. *jīātmanah praśāntasya
paramātmā samāhitah
śitoṣṇasukhaduḥkheṣu
tathā mānāpamānayoh*

7. The self disciplined and serene man's spirit, gets firmly established in God, he abides in peace amidst cold and heat, amidst pleasure and pain, honour and disgrace.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

8. *jñānavijñānatrptātmā
kūṭastho vijitendriyah
yukta ity ucyate yogī
samaloṣṭāśmakāñcanah*

8. A Yogī, whose mind is satisfied with knowledge and wisdom, who is unchanging and master of his senses, to whom a clod, a stone or gold are the same, is said to be a realized soul.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

9. *suhṛnmitrāryudāsina-
madhyasthadveṣyabamdhūṣu
sādhuṣu api ca pāpeṣu
samabuddhir viśiṣyate*

9. He who is equal-minded among friends, companions and foes, among those who are neutral and impartial, among those who are hateful and related, among saints and sinners, he excels.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

10. *yogī yuñjīta satatam*
ātmānaṁ rahasi sthitah
ekāki yatacittātmā
nirāśir aparigrahaḥ

10. Let the Yogi constantly try to keep the mind concentrated, living alone in solitude, self controlled, free from desire and possessions.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

11. *śucau deśe pratiṣṭhāpya*
sthiram āsanam ātmanah
nā 'tyucchritam nā 'tinīcam
cailājinakuśottaram

11. Having set in a clean place his firm seat, neither too high nor too low, covered with sacred grass, a deerskin, and a cloth, one over the other.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

12. *tatrai 'kāgraṁ manaḥ kṛtvā*
yatacittendriyakriyaḥ
upaviśyā 'sane yuñjyād
yogam ātmaviśuddhaye

12. And sitting on that seat, concentrating the mind and controlling the functions of the mind and the senses, he should practise Yoga for self-purification.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

13. *samaṁ kāyaśirogrīvaṁ*
dhārayann acalaṁ sthiraḥ
samprekṣya nāsikāgraṁ svaṁ
dīśāś cā 'navalokayan

13. Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking in other directions.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

14. *praśāntātmā vigatabhir
brahmacārivrate sthitah
manah saṁyamya maccitto
yukta āsita matparah*

14. Serene in mind and fearless, firm in the vow of celibacy, his mind brought under control and fixed on ME, the Yogi should be absorbed in Me.

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

15. *yuñjann evaṁ sadā 'tmānaṁ
yogī niyatamānasah
śāntim nirvāṇaparamāṁ
matsaṁsthām adhigacchati*

15. Ever contented, the Yogi of subdued mind attains lasting peace consisting of Supreme Bliss, which rests in Me.

नात्यश्नतस्तुयोगोऽस्ति न चैकान्तमनश्नतः ।
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

16. *nā 'tyaśnatas tu yogo 'sti
na cai 'kāntam anaśnatah
na cā'tisvapnaśīlasya
jāgrato nai 'va cā 'rjuna*

16. Yoga is not for him who eats too much nor for him who does not eat at all. It is also not for him who sleeps too much nor for him who always keeps awake.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

17. *yuktāhāravihārasya*
yuktaceṣṭasya karmasu
yuktasvapnāvabodhasya
yogo bhavati duḥkhahā

17. For, the man who is regulated in diet and recreation, restrained in action, who is disciplined in sleeping and waking, gets rid of all sorrow.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

18. *yadā viniyataṁ cittam*
ātmany evā 'vatiṣṭhate
niḥspṛhaḥ sarvakāmebhyo
yukta ity ucyate tadā

18. When the disciplined mind rests in the self alone, freed from desire for objects, then is he said to be established in Yoga.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

19. *yathā dipo nivātaṣṭho*
ne 'ṅgate so 'pamā smṛtā
yogino yatacittasya
yuñjato yogam ātmanah

19. As a lamp (flame) in a windless place does not flicker, such is the case of a likened Yogi, of subdued mind, who practises union with the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

20. *yatro 'paramate cittam*
niruddham yogasevayā
yatra cai 'vā 'tmanā 'tmānam
paśyann ātmani tuṣyati

20. The state in which by the practice of Yoga, the mind gets stilled, in which he beholds the Self, through the self and is satisfied in the self.

सुखमात्यन्तिकं यत्तद्वद्विप्राह्ममतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

21. *sukham ātyantikam yat tad
buddhigrāhyam atindriyam
veti yatra na cai 'vā 'yam
sthitaś calati tattvataḥ*

21. That in which the Yogi finds Supreme Bliss, which can be perceived by the (purified) intellect which transcends the sense, and established wherein, he never moves from reality (truth).

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

22. *yam labdhvā cā 'param lābham
manyate nā 'dhikam tataḥ
yasmin sthito na duḥkhena
guruṇā 'pi vicālyate*

22. Having obtained that which he thinks there is no greater gain than, established therein, he is not shaken even by the heaviest affliction.

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
सनिश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

23. *taṁ vidyād duḥkhasaṁyoga-
viyogaṁ yogasaṁjñitam
sa niścayena yuktavyo
yogo nirvīṇacetasa*

23. Let that be known by the name of Yoga, this disconnection from the union with pain. This Yoga is to be practised with determination and with an unwearied mind.

संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

24. *saṁkalpaprabhavān kāmāṁś
tyaktvā sarvān aśeṣataḥ
manasai 've 'ndriyagrāmaṁ
viniyamya samantataḥ*

24. Abandoning all desires without exception, born of saṁkalpa (worldly thoughts), restraining the mind and senses from all sides.

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

25. *śanaiḥ-śanair uparamed
buddhyā dhṛtigrhītayā
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcid api cintayet*

25. Little by little, through practice, he should gain tranquillity by means of purified reason, and fixing his mind on the Self thinking of nothing else at all.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

26. *yato-yato niścaraṭi*
manaś cañcalam asthiram
tatas-tato niyamyai 'tad
ātmany eva vaśaṁ nayet

26. Whatsoever makes the wavering and unsteady mind wander, let it be pulled back under control from that very object by repeatedly concentrating on the Self.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
 उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

27. *praśāntamanasaṁ hy enaṁ*
yoginaṁ sukhāṁ uttamam
upaiti śāntarajasaṁ
brahmabhūtaṁ akalmaṣam

27. For to the Yogī, whose mind is perfectly calm, who is sinless, whose passion is subdued, and who is identified with Brahma, supreme happiness comes (as a matter of course).

युञ्जन्तेवं सदाऽऽत्मानं योगी विगतकल्मषः ।

सुखेन ०. ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

Digitized By Siddhanta eGangotri Gyaan Kosha
 28. *yujann evam sada imanam*

*yogī vigatakalmaṣaḥ
 sukhena brahmasaṁsparśam
 atyantam sukham aśnute*

28. The sinless Yogī thus, uniting his self constantly with God, easily enjoys the eternal bliss of oneness with Brahma.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

29. *sarvabhūtastham ātmānam
 sarvabhūtāni cā 'tmani
 īkṣate yogayuktātmā
 sarvatra samadarśanaḥ*

29. The Yogī, who is united in identity with the all-pervading, infinite, consciousness, and looks on all with an equal eye, sees the Self present in all beings, and all beings existing in the Self.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
 तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

30. *yo mām paśyati sarvatra
 sarvaṁ ca mayi paśyati
 tasyā 'haṁ na pranaśyāmi
 sa ca me na pranaśyati*

Digitized By Siddhanta eGangotri Gyaan Kosha
 30. He, who sees Me everywhere and sees all in Me;
 I am not lost to him, nor is he lost to Me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

31. *sarvabhūtasthitam yo mām
 bhajaty ekatvam āsthitah
 sarvathā vartamāno 'pi
 sa yogī mayi vartate*

31. The Yogi who, established in oneness, worships Me abiding in all beings, lives in Me, howsoever he may be active.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

32. *ātmaupamyena sarvatra
 samam paśyati yo 'rjuna
 sukham vā yadi vā duḥkham
 sa yogī paramo mataḥ*

32. He, who through the likeness of the self, O Arjuna, sees equality in every thing, whether in pleasure or pain, he is considered a perfect Yogi.

अर्जुन उवाच— Digitized By Siddhanta eGangotri Gyaan Kosha

योग्यं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

arjuna uvāca

33. *yo 'yam yogas tvayā proktaḥ*

sāmyena madhusūdana

etasyā 'haṁ na paśyāmi

cañcalatvāt sthitim sthirām

Arjuna said:

33. O Madhūsudana, this Yoga in the form of equanimity, which You have taught, owing to restlessness of mind I do not perceive its stability.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

34. *cañcalaṁ hi manaḥ kṛṣṇa*

pramāthi balavad dṛḍham

tasyā 'haṁ nigrahaṁ manye

vāyor iva suduṣkaram

34. For Kṛṣṇa, the mind is very fickle, turbulent, obstinate and powerful; therefore, I consider it as difficult to control as the wind.

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

śrībhagavān uvāca

35. *asaṁśayaṁ mahābāho
mano durnigrahaṁ calam
abhyāseṇa tu kaunteya
vairāgyeṇa ca grhyate*

The Blessed Lord said :

35. The mind is without doubt unsteady and difficult to curb, O Mighty-Armed, but it can be controlled through practice and dispassion, O son of Kunti (Arjuna).

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः । ३६ ॥

36. *asaṁyatātmanā yogo
duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā
śakyo 'vāptum upāyataḥ*

36. Yoga is difficult of achievement for one whose mind is not subdued: by him, however, who has the mind under control, and is ceaselessly striving, it can be easily attained through practice; such is My conviction.

अर्जुन उवाच— Digitized By Siddhanta eGangotri Gyaan Kosha

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

arjuna uvāca

37. *ayatiḥ śraddhayo 'peto*
yogāc calitamānasah
aprāpya yogasaṁsiddhiṁ
kāṁ gatiṁ kṛṣṇa gacchati

Arjuna said:

37. Kṛṣṇa, he who, though endowed with faith, has not been able to subdue his passions, and whose mind is therefore diverted from Yoga (at the time of death), failing to achieve perfection in Yoga (God realization), what fate does he meet with?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

38. *kaccin no 'bhayavibhraṣṭaś*
chinnābhram iva naśyati
apraṭiṣṭho mahābāho
vimūḍho brahmaṇaḥ pathi

38. O Kṛṣṇa, deluded in the path of God and without anything to stand upon, does he not perish like the torn

cloud, deprived of both, God-realization and worldly enjoyment?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

39. *etan me saṁśayaṁ kṛṣṇa
chettum arhasy aśeṣataḥ
tvadanyaḥ saṁśayasyā'sya
chettā na hy upapadyate*

39. This doubt of mine, O Kṛṣṇa, do Thou dispel completely; because, it is not possible for any, but Thee to dispel this doubt.

श्रीभगवानुवाच—

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

नहि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ४० ॥

śrībhagavān uvāca

40. *pārtha nai've ha nā mutra
vināśas tasya vidyate
na hi kalyāṇakṛt kaścid
durgatiṁ tāta gacchati*

The Blessed Lord said:

40. O Pārtha (Ariuna), neither here, nor hereafter

is there destruction for him, for, none who works for self-redemption O My son, ever comes to grief.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

41. *prāpya puṇyakṛtām lokām*
uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yogabhraṣṭo 'bhijāyate

41. He, who has fallen from Yoga, having obtained the higher worlds (heaven, etc.) to which men of meritorious deeds alone are entitled, and having resided there for countless years, takes birth in the house of pious and wealthy men.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

42. *athavā yoginām eva*
kule bhavati dhīmatām
etad dhi durlabhataram
loke janma yad idr̥śam

42. Or (if he has developed dispassion) he may be born in the family of enlightened Yogis; but this kind of birth is very difficult to obtain in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

43. *tatra taṁ buddhisamyogaṁ
labhate paurvadehikam
yatate ca tato bhūyah
saṁsiddhau kurunandana*

43. Arjuna, there he regains the understanding of his previous birth (i.e., the latencies of the Yoga of even-mindedness are roused in him); and through that he strives, with greater vigour than before, for perfection (in the form of God-realization).

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

44. *pūrvābhyāsena tenai 'va
hriyate hy avaśo 'pi saḥ
jijñāsur api yogasya
śabdabrahmā 'tivartate*

44. By his former practice, he is carried on irresistibly. Even the seeker after the knowledge of Yoga, goes beyond the Brāhmic word—Vedic rites.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

45. *prayatnād yatamānas tu
yogī saṁśuddhakilbiṣaḥ
anekajanmasaṁsiddhas
tato yāti parām gatim*

45. But the yogi who strives with assiduity, cleansed of all sins, perfecting himself through many lives, then attains to the highest goal.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

46. *tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikah
karmibhyaś cā dhiko yogī
tasmād yogi bhavā 'rjuna*

46. The Yogi is superior to the ascetic; he is considered superior to men of knowledge, superior to men of action (motivated), therefore do thou become a Yogi, O Arjuna.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

47. *yoginām api sarveṣāṁ
madgatenā 'ntarātmanā
śradhāvān bhajate yo mān
sa me yuktatamo matah*

47. And among all Yogis, he who, full of faith worships Me, his inner self merged in Me, him, I hold to be the best of Yogis.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे आत्मसंयम-
योगो नाम षष्ठोऽध्यायः ॥ ६ ॥

*Aum tatsdity śrīmad bhagavadgītāsupaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇārjunasaṁvāde ātma-
saṁyamayogo nāma ṣaṣṭho 'dhyāyah.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the sixth chapter 'Yoga of Self Discipline.'

CHAPTER VII

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THE YOGA OF WISDOM AND KNOWLEDGE

श्रीभगवानुवाच—

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

śrībhagavān uvāca

1. *mayy āsaktamanāḥ pārtha
yogaṁ yuñjan madāśrayaḥ
asamśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu*

The Blessed Lord said:

1. O Pārtha, now hear, how with mind attached (devoted) to Me and practising Yoga, with Me as thy refuge, you will know Me in full without doubt.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

2. *jñānam te 'haṁ savijñānam*
idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā ne 'ha bhūyo 'nyaj
jñatavyam avasisyate

2. I will declare to you in full, this wisdom together with knowledge by knowing which, there shall remain nothing more to be known.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
 यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

3. *manuṣyāṇāṁ sahasreṣu*
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin mām vetti tattvataḥ

3. Among thousands of men, scarcely one strives for perfection and of those who strive and succeed, scarcely one knows Me in essence.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
 अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

4. *bhūmir āpo 'nalo vāyuh*
khaṁ mano buddhir eva ca
ahamkāra iti 'yaṁ me

4. Earth, water, fire, air, ether, mind and reason and also the ego—these constitute the eightfold division of My nature.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

5. *apare 'yam itas tv anyām
prakṛtiṁ viddhi me parām
jivabhūtām mahābāho
yaye 'daṁ dhāryate jagat*

5. This is My lower nature, O mighty armed (Arjuna), My other and higher nature, by which the whole universe is sustained, is the life principle essence.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

6. *etadyonini bhūtāni
sarvāṇi 'ty upadhāraya
aham kṛtsnasya jagataḥ
parbhauḥ paralayas tathā*

6. Know that all beings have evolved from this twofold Prakṛti and that I am the origin of the entire creation and in Me again it dissolves.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

7. *mattaḥ parataram nā 'nyat*
kiñcid asti dhanamjaya
mayi sarvam idam protam
sūtre maṇigaṇā iva

7. There is nothing whatsoever that is higher than Me, O Dhanamjaya (Arjuna). All that is here is strung on Me as rows of gems on a string.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
 प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

8. *raso 'ham apsu kaunteya*
prabhā 'smi śaśisūryayoḥ
praṇavaḥ sarvavedeṣu
śabdaḥ khe pauruṣam nṛṣu

8. O son of Kunti (Arjuna), I am the sapidity in water and the light of the moon and the sun; I am the syllable AUM in all the Vedas, sound in ether, and manliness in men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
 जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

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9. *pūṇyo gandhaḥ pṛthivyām ca*
tejaś cā 'smi vibhāvasau
jīvanam sarvabhūteṣu
tapas cā 'smi tapasviṣu

9. I am the pure fragrance in earth and brightness in fire. I am the life in all beings and the austerity in ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

10. *bijaṁ mām sarvabhūtānām*
viddhi pārtha sanātanam
buddhir buddhimatām asmi
tejas tejasvinām aham

10. Pārtha, know Me as the eternal seed of all beings. I am the intelligence of the intelligent; I am the splendour of the splendid.

बलं बलवतां चाहं कामरागविवर्जितम् ।
 धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

11. *balam balavatām cā 'ham*
kāmarāgavivarjitam
dharmāviruddho bhūteṣu
kāmo 'smi bharatarṣabha

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11. I am the strength of the strong, devoid of desire and passion; and in beings I am desire which is not contrary to Dharma (law), O best of Bharatas (Arjuna).

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

12. *ye cai 'va sātṭvikā bhāvā*

rājasās tāmasās ca ye

matta eve 'ti tān viddhi

na tv ahaṁ teṣu te mayi

12. Whatever other entities there are born of Sattva (the quality of goodness), and those that are born of Rājasa (the principle of activity) and Tāmasa (the principle of inertia), know them all as evolved from Me alone. I am not in them, but they are in Me.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

13. *tribhir guṇamayair bhavair*

ebhiḥ sarvam idaṁ jagat

mohitaṁ nā 'bhijānāti

mām ebhyaḥ param avyayam

13. Deluded by these threefold modes of nature (gunas), this whole world does not recognize Me, who is the Supreme and Imperishable.

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 दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
 मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

14. *daivī hy eṣā guṇamayī*
mama māyā duratyayā
mām eva ye prapadyante
māyām etān taranti te

14. Verily this divine māyā (illusion) of Mine, made of the gunas (modes of Nature), is hard to conquer. But those who take refuge in Me alone cross it.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
 माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

15. *na mām duṣkṛtino mūdhāḥ*
prapadyante narādhamāḥ
māyayā 'pahṛtajñānā
āsuram bhāvam āśritāḥ

15. The evil doer, the deluded, the lowest of men whose minds are carried away by Māyā and follow the way of Āsuras (demons) do not worship Me.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
 आर्तो जिज्ञासुरथो ज्ञानी च भरतर्षभ ॥ १६ ॥

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16. *caturvidhā bhajānte mām
janāḥ sukr̥tino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha*

16. The virtuous ones who worship Me are of four kinds; the man in distress, the seeker of knowledge, the seeker of wealth and the man of wisdom, O Lord of the Bharatas (Arjuna)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

17. *teṣāṁ jñānī nityayukta
ekabhaktir viśiṣyate
priyo hi jñānino 'tyartham
aham sa ca mama priyaḥ*

17. Of these the best is the man of wisdom, constantly established in identity with Me and possessed of exclusive devotion. For extremely dear am I to the wise man (who knows Me in reality), and he is extremely dear to Me.

उदाराः सर्व एवैते ज्ञानी त्वात्सैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेव प्रीतिमवाप्नोति ॥ १८ ॥

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18. *udārāḥ sarva evai 'te
jñānī tv ātmai 'va me matam
āsthitaḥ sa hi yuktātmā
mām evā 'nuttamām gatim*

18. All these are noble, but the man of wisdom, I deem, is verily My own self, is in perfect union with Me, for he resorts to Me as the highest goal.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

19. *bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhah*

19. At the end of many births, the man of wisdom comes to Me, realizing that Vāsudeva (the Supreme) is all there is. Such a great soul is very rare.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

20. *kāmais tais-tair hr̥tajñānāḥ
prapadyante 'nyadevatāḥ
tān tām niyamam āsthāya
prakṛtyā niyatāḥ svayā*

20. Those whose wisdom has been carried away by various desires, being bound by their own nature, worship other gods undertaking and observing rites in fulfilment of those desires.

यो यो यां यां तनुं भक्तः श्रद्धयाचितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

21. *yo-yo yām-yām tanuṁ bhaktaḥ
śraddhayā 'rcitum icchati
tasya-tasyā 'calām śradhām
tām eva vidadhāmy aham*

21. Whatever form (deity) a devotee seeks to worship with faith, I stabilize the faith of that particular devotee in that very form.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान् हि तान् ॥ २२ ॥

22. *sa tayā śradhayā yuktas
tasyā 'rāadhanam ihate
labhate ca tataḥ kāmān
mayai 'va vihitān hi tāt*

22. Endowed with such faith he worships that form (deity) and obtains through him, without doubt, his desired enjoyment as ordained by Me.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मदभक्ता यान्ति मामपि ॥ २३ ॥

23. *antavat tu phalaṁ teṣāṁ
tad bhavaty alpamedhasām
devān devayajo yānti
madbhaktā yānti mām api*

23. But finite is the fruit gained by these men of small intelligence. The worshipers of the gods go to the gods but My devotee comes to Me.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

24. *avyaktaṁ vyaktim āpannam
manyante mām abuddhayaḥ
param bhāvam ajānanto
mamā 'vyayam anuttamam*

24. Men of poor understanding, think of Me the unmanifest, as having manifestation, not knowing My Supreme state-immutable and unsurpassed.

नाहं प्रकृतिः सर्वस्य योगभाषासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

SRIMAD BHAGAVAD GĪTĀ

25. *nā 'haṁ prakāśaḥ sarvasya
yogamāyāsamāvṛtaḥ
mūḍho 'yaṁ nā 'bhijānāti
loko mām ajam avyayam*

25. Veiled by My Yogamāyā (divine potency), I am not manifest to all. Hence these ignorant folk do not recognize Me as the unborn and imperishable Supreme Spirit (i.e., take Me to be subject to birth and death).

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

26. *vedā 'haṁ samatītāni
vartamānāni cā 'rjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana*

26. O Arjuna, I know the beings of the past, present and those that are to come, but no one knows Me.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परंतप ॥ २७ ॥

27. *icchādveṣasamutthena*
dvandvamohena bhārata
sarvebhūtāni sarvāmohaṃ
sarge yānti paramtapa

27. O Parāmtapa Bhārata (Arjuna), in this world, through the delusion of the dualities, born of hatred and desire, all beings are being enveloped in utter ignorance.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

28. *yeṣāṃ tv antagatam pāpam
janānām puṇyakarmaṇām
te dvandvamohanirmuktā
bhajante mām dṛḍhavrataḥ*

28. But those men of virtuous deeds, whose sins have come to an end, being freed from delusion in the pairs of opposites, worship Me with a firm resolve in every way.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

29. *jarāmaraṇamokṣāya
mām āśritya yatanti ye
te brahma tad viduḥ kṛtsnam
adhyāimam karma cā 'khilam*

29. Those who take refuge in Me and strive for deliverance from decay and death, they realize in full that Brahman (Absolute), the Self and all Action.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

30. *sādhībhūtādhidaivam mām
sādhīyajñam ca ye viduḥ
prayāṇakāle 'pi ca mām
te vidur yuktacetasaḥ*

30. Those who know Me with the Adhibhūta (pertaining to the elements), Adhidaiva (pertaining to the gods), and the Adhiyajña (pertaining to the sacrifice) know Me even at the time of death, steadfast in mind know Me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञान-
योगो नाम सप्तमोऽध्यायः ॥ ७ ॥

*Aum tatsdity śrīmad bhagavadgītāsupaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvāde jñāna-
vijñānayogo nāma saptamo 'dhyāyaḥ.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the seventh chapter 'Yoga of Wisdom and Knowledge'.

CHAPTER VIII

THE YOGA OF IMPERISHABLE BRAHMAN

अर्जुन उवाच—

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

arjuna uvāca

1. *kiṁ tad brahma kim adhyātmam
kim karma puruṣottama
adhibhūtam ca kiṁ proktam
adhidaivam kim ucyate*

Arjuna said:

1. O Puruṣottama, what is that Brahma, what is Adhyātmam and what is Karma? What is called Adhibhūta and what is termed as Adhidaiva?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

2. *adhiyajñāḥ katham ko 'tra
dehe' miṇ madhusūdanā
prayānakāle ca katham
jñeyo 'si niyatātmabhiḥ*

2. O Madhusūdana (Kṛṣṇa), who is Adhiyajña* and how does he dwell in the body? And how art Thou to be realized at the time of death by the self-controlled.

श्रीभगवानुवाच—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंशितः ॥ ३ ॥

śrībhagavān uvāca

3. *akṣaram brahma paramam
svabhāvo 'dhyātmam ucyate
bhūtabhāvodbhavakaro
visargaḥ karmasamjñitaḥ*

The Blessed Lord said:

3. The supreme indestructible is Brahman, one's own self is called Adhyātma. The creative force that brings beings into existence is called Karma.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

4. *adhibhūtaṁ kṣaro bhāvaḥ*
puruṣaś cā 'dhidaivatam
adhiyajño 'ham evā 'tra
dehe dehabhṛtām vara

4. All perishable objects are Adhibūta, the Puruṣaḥ (God of gods) is Adhidaiva and in this body, dwelling as the inner witness, O best of embodied beings (Arjuna), I am Adhiyajñaḥ.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

5. *antakāle ca mām eva*
smaran muktva kalevaram
yaḥ prayāti sa madbhāvaṁ
yāti nā 'sty atra saṁśayaḥ

5. And he who departs from the body, remembering Me alone at the time of death, he attains My Being: there is no doubt about this.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावंभावितः ॥ ६ ॥

6. *yaṁ-yaṁ vā 'pi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ-taṁ evai 'it kaunteya
sadā tadbhāvabhāvitah*

6. O son of Kuntī, at the time of death, whosoever the person thinks of, that alone he attains for being ever absorbed in that thought.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्ममैवैष्यस्यसंशयम् ॥ ७ ॥

7. *tasmāt sarveṣu kāleṣu
mām anusmara yudhya ca
mayy arpitamanobuddhir
mām evai 'śyasy asaṁśayaḥ*

7. Therefore, at all times remember Me and fight. With mind and intellect absorbed in Me you shall without doubt come to Me.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

8. *abhyāsayogayuktena
cetasā nā 'nyagāminā
paramaṁ puruṣaṁ divyaṁ
yāti pārthā 'nucintayan*

8. O Pārtha, he who by the constant practice of Yoga, his mind thinking of nothing else, constantly meditating on Me, attains the Supreme Divine, the Puruṣaḥ.

कविं पुराणमनुशासितार-

मणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूप-

मादित्यवर्णं तमसः परस्तात् ॥ ६ ॥

9. *kaviṁ purāṇam anuśāsītāram*
aṇor aṇīyāṁsam anusmared yaḥ
sarvasya dhātāram acintyarūpam
ādityavarṇam tamasaḥ parastāt

9. He who thinks of the Ancient, the Omniscient, the All-Ruler, the Subtler than the subtle, the Supporter of all, of form inconceivable, shining like the sun and beyond the darkness of ignorance.

प्रयाणकाले मनसाचलेन

भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

10. *prayāṇakāle manasā 'calena*
bhaktiā yukto yogabalena cai 'va
bhruvor madhye prāṇam āveśya samyak
sa taṁ param puruṣam upaiti divyam

10. At the time of death, with unshaken mind, full of devotion, by the power of yoga, drawing the life breath to the point between the two eyebrows, he reaches that Supreme, Divine Person.

यदक्षरं वेदविदो वदन्ति
 विशन्ति यद्यतयो वीतरागाः ।
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति
 तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

11. *yad akṣaram vedavido vadanti
 viśanti yad yatayo vitarāgāḥ
 yad icchanto brahmacaryam caranti
 tat te padam saṅgrahena pravakṣye*

11. I shall briefly describe to you that state which the knowers of the Veda call the Imperishable, which ascetics, freed from passion enter and desiring which they lead a life of self control.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
 मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

12. *sarvadvārāṇi saṁyamya
 mano hr̥di nirudhya ca
 mūrdhnyādhāyātmanah prāṇam
 āsthito yogadhāraṇām*

12. Having closed all the gates of the body and fixing the mind in the heart and fixing the life energy in the head and being firm in yogic concentration.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

13. *aum ity ekākṣaram brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramām gatim*

13. He utters the single syllable Aum (which is) Brahman, remembering Me as he departs, giving up his body, he goes to the highest goal.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्ययोगिनः ॥ १४ ॥

14. *ananyacetāḥ satataṁ
yo mām smarati nityaśaḥ
tasyā 'haṁ sulabhaḥ partha
nityayuktasya yoginaḥ*

14. I am easily attainable, O Pārtha, by that everstead-fast yogī, who constantly remembers Me and thinks of Me alone.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
 नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

15. *mām upetya punarjanma*
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
samsiddhiṁ paramāṁ gatāḥ

15. Having come to Me, the great souls are no more subject to rebirth, which is transitory and the abode of pain; for they have reached the highest perfection.

आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन ।
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

16. *ā brahmabhuvanāl lokāḥ*
punarāvartino 'rjuna
mām upetya tu kaunteya
punarjanma na vidyate

16. Arjuna, all worlds including that of Brahmā are subject to rebirth, but on reaching Me, O son of Kuntī, there is no rebirth.

सहस्रयुगपर्यन्तमहर्षद्वयद्वयो विदुः ।
 रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

17. *sahasrayugaparyantam*
ahar yad brahmano viduḥ
rātriṁ yugasahasrāntām
te 'horātravido janāḥ

17. Those who know that the day of Brahmā lasts a thousand yugas* and that his night also lasts a thousand yugas, they are the knowers of day and night†.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
 रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

18. *avyaktād vyaktayaḥ sarvāḥ*
prabhavanty aharāgame
rātryāgame praliyante
tatrai 'vā 'vyaktasamjñake

18. At the coming of day (Brahmā's day) all manifest beings proceed from the unmanifest and at the coming of the night, they merge again in the same called the unmanifested.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
 रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

* Yugas—a cycle of thousands of years.

† 'Day' here is meant to convey day of cosmic manifestation and Night of unmanifestation.

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21. This Unmanifest is called the Imperishable. It is said to be the ultimate goal. Those who attain it do not return. That is My Supreme Abode.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

22. *puruṣaḥ sa paraḥ pārtha
bhaktyā labhyas tv ananyayā
yasyā 'ntaḥsthāni bhūtāni
yena sarvam idaṁ tatam*

22. O Pārtha, that Supreme Person (Puruṣaḥ) in whom all beings reside and by whom all this is pervaded is attainable only by exclusive devotion.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

23. *yatra kāle tv anāvṛttim
āvṛttim cai 'va yoginaḥ
prayātā yānti taṁ kālāṁ
vakṣyāmi bharatarṣabha*

23. Now I will tell thee, O best of the Bhāratas (Arjuna), the time in which yogis departing never return and also the time departing when they do return.

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 अग्निज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
 तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

24. *agnir jyotir ahaḥ śuklaḥ*
ṣaṇmāsā uttarāyaṇam
tatra prayātā gacchanti
brahma brahmavido janāḥ

24. Fire, light, day time, the bright fortnight of the moon and the six months of the northern path (of the sun)—the northern solstice, then going, the knowers of Brahman go to Brahman.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
 तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

25. *dhūmo rātris tathā kṛṣṇaḥ*
ṣaṇmāsā dakṣiṇāyaṇam
tatra cāndramasaṁ jyotir
yogī prāpya nivartate

25. Smoke, night, the dark half of the moon, and the six months of the southern path of the sun (southern solstice), then going forth, the yogi obtains the lunar light and returns.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
 एकयाCCयात्यताकृत्तिस्वप्नावर्तते पुनः ॥ २६ ॥

26. *śuklakṛṣṇe gatī hy ete*
jagataḥ śāśvate mate
ekayā yāty anāvṛttim
anyayā 'vartate punaḥ

26. The bright and the dark, these paths are deemed to be the world's eternal paths; by the one a man goes not to return, by the other he returns again.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
 तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

27. *nai 'te sṛti pārtha jānan*
yogī muhyati kaścana
tasmāt sarveṣu kāleṣu
yogayukto bhavā 'rjuna

27. Knowing these two paths O Pārtha, no yogī is deluded. Therefore, O Arjuna be steadfast in Yoga at all times.

वेदेषु यज्ञेषु तपःसु चैव
 दानेषु यत् पुण्यफलं प्रविष्टम् ।
 अत्येति तत्सर्वमिदं विदित्वा
 योगी पर स्थानमुपैति चाद्यम् ॥ २८ ॥

28. *vedeṣu yajñeṣu tapaḥsu cai 'va
dāneṣu yat punyaphalaṁ pradiṣṭam
atyeti tat sarvaṁ idaṁ veditvā
yogī param śhānam upaiti cā 'dyam*

28. The yogī knowing this secret, doubtless transcends all the rewards promised in the scriptures, of the study of the Vedas and of the performance of sacrifices, austerities and charities and attains the supreme eternal state.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरब्रह्म-
योगो नामाष्टमोऽध्यायः ॥ ८ ॥

*Aum tatsdity śrīmad bhagavadgītāsupaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvāde akṣara-
brahmayogo nāmā 'ṣṭamo 'dhyāyah.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the eighth chapter 'Yoga of Imperishable Brahman'.

THE YOGA OF SOVEREIGN KNOWLEDGE AND SOVEREIGN MYSTERY

श्रीभगवानुवाच—

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

śrībhagavān uvāca

1. *idaṁ tu te guhyatamaṁ
pravakṣyāmy anasūyave
jñānaṁ vijñānasahitaṁ
yaj jñātvā mokṣyase 'śubhāt*

The Blessed Lord said:

1. To You, who does not find fault, I shall declare this mystery, combined with knowledge by knowing which you shall be freed from evil.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

2. *rājavidyā rājaguhyam*
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyam
susukhaṁ kartum avyayam

2. The sovereign science, sovereign secret, supreme purifier, directly realizable according to righteousness, easy to practise and imperishable.

अश्रद्धधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

3. *aśraddadhānāḥ puruṣā*
dharmasyā 'sya paramtapa
aprāpya mām nivartante
mṛtyusaṁsāravartmani

3. O Paramtapa (Arjuna), people devoid of faith in this Dharma (way), do not attain Me, but return to the path of the mortal world.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

4. *mayā tatam idam sarvaṁ*
jagad avyaktamūrtinā
matsthāni sarvabhūtāni
na cā 'ham teṣv avasthitaḥ

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4. All this is permeated by Me in My unmanifested aspect (as ice by water), and, all beings exist in Me. Therefore, really speaking, I am not in them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

5. *na ca matsthāni bhūtāni*

paśya me yogam aiśvaram

bhūtabhṛn na ca bhūtas ho

mamā 'tmā bhūtabhāvanah

5. Nay, those beings exist not in Me; but look at the wonderful power of My divine yoga, though the sustainer and creator of beings, Myself, in reality dwells not in those beings.

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

6. *ya hā 'kāśasthito nityam*

vāyuh sarvatrago mahān

athā sarvāṇi bhūtāni

matsthāni 'ty upadhāraya

6. As the mighty air, moving everywhere ever remains in ether, even so, know that all beings abide in Me.

सर्वभूतानि कौन्तेय प्रकृतिं यांति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

7. *sarvabhū'āni kaunteya
prakṛtiṁ yānti māmikām
kalpakṣaye punas tāni
kalpādaṁ visṛjāmy aham*

7. O son of Kuntī (Arjuna), at the end of every kalpa (time cycle), all beings enter My Prakṛti (the Prime Cause) and at the beginning of every kalpa, I bring them forth again.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

8. *prakṛtiṁ svām avaṣṭabhya
visṛjāmi punaḥ-punaḥ
bhūtagrāmam imam kṛtsnam
avaśaṁ prakṛter vaśāt*

8. Taking hold of My nature, I bring forth again and again, all this multitude of beings (according to their respective karma) who are subject to the influence of nature (Prakṛti).

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।

उदासीनवदासीनमसक्तं तेषु कर्मेषु ॥ ९ ॥

9. *na ca mām tām karmāṇi*
nibadhnanti dhanamjaya
udāsinavad āsinam
asaktam teṣu karmasu

9. O Dhanamjaya (Arjuna), nor do these works bind Me, for I am seated as if unattached, and indifferent in those actions.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

10. *mayā 'dhyakṣeṇa prakṛtiḥ*
sūyate sacarācaram
hetunā 'nena kaunteya
jagad viparivartate

10. Under my guidance, nature (Prakṛti) gives birth to the whole creation, moving and unmoving and by this means, O son of Kuntī (Arjuna), the world revolves.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

11. *avajānanti mām mūḍhā*
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūtamahēśvaram

11. Fools disregard Me as garbed in human form, not knowing my supreme nature, the great Lord of all beings.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

12. *moghāśā moghakarmāṇo
moghajñānā vicetasah
rākṣasīm āsurīm cai 'va
prakṛtiṁ mohiniṁ śritāḥ*

12. The senseless persons of vain hopes, vain actions, vain knowledge partake the deceptive nature of the fiendish and the demoniac, devoid of discrimination.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

13. *mahātmānas tu mām pārtha
daivīm prakṛtiṁ āśritāḥ
bhajanty anānyamanaso
jñātvā bhūtādim avyayam*

13. The great souled, O Pārtha (Arjuna), who possess a divine nature, knowing Me as the prime cause of creation and imperishable, worship Me constantly with undivided mind.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४॥

14. *satataṁ kīrtayanto mām
yatantaś ca dṛḍhavrataḥ
namasyantaś ca mām bhaktyā
nityayuktā upāsate*

14. Always singing My glories, striving to attain Me, prostrating before Me with firm vows, ever united with Me, worship Me always single minded.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५॥

15. *jñānayaajñena cā 'py anye
yajanto mām upāsate
ekatvena prthaktvena
bahudhā viśvatomukham*

15. Others offer worship of sacrifice of wisdom in oneness of self in all, yet others worship Me as distinct, and yet others worship Me as the Vishwaroop, the manifold facing all directions.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६॥

16. *aham kratur aham yajñāḥ*
svadhā 'ham aham auṣadham
mantra 'ham aham evā 'jyam
aham agnir aham hutam

16. I am Kratu, I am Yajña, I am Svadhā, I am Auṣadham, I am Mantra, I am Ajyam, I am Agni, I am Hutam*.

पिताहमहस्य जगतो माता धाता पितामहः ।
 वेद्यं पवित्रमोँकार ऋक्साम यजुरेव च ॥ १७ ॥

17. *pitā 'ham asya jagato*
mātā dhātā pitāmahaḥ
vedyam pavitram auṁkāra
ṛk sāma yajur eva ca

17. I am the Father, the Mother, the Sustainer, the Grandfather of the world, the knowable, the purifier, the sacred syllable AUM, and the three Vedas—Ṛk, Yajus and Sāma.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
 प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

* Kratu—vedic ritual, Yajña—sacrifice, Svadhā—offering, Auṣadham—medicinal herb, Mantra,—sacred syllable, Ajyam—ghee, clarified butter, Agni—fire, Hutam—burnt offering.

18. *gatiṃ bhartā prabhuḥ sākṣī*
nivāsaḥ śaraṇaṃ suhṛt
prabhavaḥ pralayaḥ sthānaṃ
nidhānaṃ bījaṃ avyayaṃ

18. I am the Supreme Goal, Supporter, Lord, Witness, Abode, Refuge, Friend, Origin and End, the resting place and the Imperishable Seed.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
 अमृतं चैव मृत्युञ्च सदसच्चाहमर्जुन ॥ १६ ॥

19. *tapāmy ahaṃ ahaṃ varṣaṃ*
nigṛhṇāmy utsrjāmi ca
amṛtaṃ cai 'va mṛtyuś ca
sad asac cā 'haṃ arjuna

19. I give heat, I withhold as well as send forth the rain. I am Immortality as well as Death; I am both Being and Non-being, O Arjuna.

त्रैविद्या मां सोमपाः पूतपापा
 यज्ञैरिष्ट्वा स्वर्गाय प्रार्थयन्ते ।
 ते पुण्यमासाद्य सुरेन्द्रलोक-
 मश्नन्ति दिव्यान् दिव देवभोगान् ॥ २० ॥

20. *traividyā mām somapāḥ pūtapāpā
yajñair iṣṭvā svargatiṁ prārthayante
te puṇyam āsādyā surendralokam
aśnanti divyān divi devabhogān*

20. The knowers of the three Vedas, drinkers of Soma (the sap of Soma plant), purified of sin, worship Me by sacrifices for attainment of heaven. As a result of good deeds, they ascend to the world of the gods and enjoy the celestial pleasures in heaven.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना

गतागतं कामकामा लभन्ते ॥ २१ ॥

21. *te taṁ bhuktvā svargalokaṁ viśālaṁ
kṣīṇe puṇye martyalokaṁ viśanti
evaṁ trayīdharmam anuprapannā
gatāgataṁ kāmakāmā labhante*

21. Having enjoyed the pleasure of the great world of heaven, they come to the mortal world on exhaustion of their merits. Thus conforming to the injunctions of the three Vedas and desirous of enjoyments, they repeatedly come and go from the mortal world to heaven and back.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

22. *ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣāṃ nityābhiyuktānām
yogakṣemaṃ vahāmy aham*

22. Those devotees, however, who worship Me alone thinking of none else and ever united, I myself attend to their wants and needs and provide them with security of what they have.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

23. *ye 'py anyadevatābhaktā
yajante śraddhayā 'nvitāḥ
te 'pi mām eva kaunteya
yajanty avidhipūrvakam*

23. O son of Kuntī, even those devotees who endowed with faith, worship other gods, they too worship Me alone, though improperly (out of ignorance).

अहं हि सर्वयज्जानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवान्ति ते ॥ २४ ॥

24. *aham hi sarvayajñānām
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenā 'taś cyavanti te*

24. For I am the Enjoyer and Lord of all sacrifices. But these men do not know Me in reality and so they fall.

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

25. *yānti devavratā devān
pitṛn yānti pitṛvratāḥ
bhūtāni yānti bhūtejyā
yānti madyājino 'pi mām*

25. Those who take to the worship of gods go to the gods; those who worship the manes reach the manes; those who adore the spirits reach the spirits and those who worship Me attain Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

26. *pattraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhaktyupahṛtam
aśnāmi prayatātmanah*

26. Whosoever offers to Me with devotion a leaf, a flower, a fruit, or water, that pious offering of the pure in heart, I accept.

यत्करोषि यदश्नासि यज्जुहोषि दादसि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

27. *yat karoṣi yad aśnāsi*
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva madarpaṇam

27. O son of Kuntī (Arjuna), whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift; whatever you do by way of penance, offer it all to Me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

28. *śubhāśubhaphalair evaṁ*
mokṣyase karmabandhanaiḥ
sannyāsayogayuktātmā
vimukto mām upaiśyasi

28. With your mind thus established in the Yoga of renunciation, you will be freed from the bonds of Karma in the shape of good and evil consequences; and freed from them, you shall attain Me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

29. *samo 'ham sarvabhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cā 'py aham*

29. I am equally present in all beings, there is none hateful or dear to Me. But those who worship Me with devotion they are in Me and I also in them.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

30. *api cet sudurācāro
bhajate mām ananyabhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ*

30. Even if a man of most sinful conduct worships Me with exclusive devotion, he should be considered as a saint, for he has rightly resolved.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रति जानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

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31. *kṣipram bhavati dharmātma*
śaśvacchāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ prañasyati

31. Speedily does such a man become righteous and attain lasting peace. Know that, for certain My devotee never perishes.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
 स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

32. *mām hi pārtha vyapāśritya*
ye 'pi syuḥ pāpayonayah
striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatim

32. Women, Vaiśyas* and Śūdras and even those born of the lowly wombs, O Pārtha (Arjuna), taking refuge in Me they also attain the highest state.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
 अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

33. *kiṁ punar brāhmaṇāḥ puṇyā*
bhaktā rājarṣayas tathā
anityam asukhaṁ lokam

CC-0. Pradyumna Prapya Bhaktasva mām

* Vaiśyas—traders

† Śūdras—workers

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33. Then how much more is the worship of holy Brahmins, the devout royal sages who attain the supreme state. Having got into this joyless and impermanent world, do you worship Me alone.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

34. *manmanā bhava madbhakto
madyājī mām namaskuru
mām evai 'śyasi yuktvai 'vam
ātmānaṁ matparāyaṇaḥ*

34. Fix your mind on Me, be devoted to Me, adore Me and make obeisance to Me, thus uniting yourself to Me and entirely depending on Me, you shall come to Me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्य-
योगो नाम नवमोऽध्यायः ॥ ६ ॥

*Aum tatsdity śrīmad bhagavadgītāsupaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvāde rāja-
vidyārājaguhya-yogo nāma navamo 'dhyāyah.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the ninth chapter 'Yoga of Sovereign Knowledge and Sovereign Mystery'.

THE YOGA OF DIVINE MANIFESTATION

श्रीभगवानुवाच—

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

śrībhagavān uvāca

1. *bhūya eva mahābāho
śrṇu me paramam vacaḥ
yat te 'ham priyamāṇāya
vakṣyāmi hitakāmyayā*

The Blessed Lord said:

1. O Mighty-armed (Arjuna), hear once again My Supreme word, which I shall speak for your welfare as you are very loving.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिहि देवानां महर्षीणां च सर्वशः ॥ २ ॥

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2. *na me viduḥ suraganāḥ
prabhavaṁ na maharṣayaḥ
aham ādir hi devānām
maharṣinām ca sarvaśaḥ*

2. Neither gods nor the great sages know the secret of My origin; for I am the Prime Cause in all respects of gods as well as of the great seers.

यो मामजमनादि च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

3. *yo mām ajam anādir ca
vetti lokamaheśvaram
asamūdhaḥ sa martyeṣu
sarvapāpaiḥ pramucyate*

3. He who knows Me, the unborn and without beginning and as the Supreme Lord of the universe, he undeluded among mortal men, is liberated of all sins.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

4. *buddhir jñānam asammohaḥ
kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo 'bhavo
bhayaṁ cā 'bhayaṁ eva ca*

4. Discrimination, wisdom, non-delusion, forgiveness, truth, control over the senses and the mind, joy and sorrow, evolution and dissolution, fear and fearlessness.

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां सत्त एव पृथग्विधाः ॥ ५ ॥

5. *ahimsā samatā tuṣṭis*
tapo dānaṁ yaśo 'yaśaḥ
bhavanti bhāvā bhūtānāṁ
matta eva pṛthagvidhāḥ

5. Non-violence, equanimity, contentment, austerity, charity, fame and disrepute, these diverse feelings of creatures emanate from Me alone.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

6. *maharṣayaḥ sapta pūrve*
catvāro manavas tathā
madbhāvā mānasā jātā
yeṣāṁ loka imāḥ prajāḥ

6. The seven Maharishis*, the Ancient four (Maharishis) and the Manus† all born of My will; and of them are all these creatures of the world begotten.

* Maharishi—Great sage

† Manus—Progenitors of mankind

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

7. *etāṁ vibhūtiṁ yogaṁ ca
mama yo vetti tattvataḥ
so 'vikampena yogena
yujyate nā 'tra saṁśayaḥ*

7. He who knows in reality, the supreme glory of My manifestation, is united with Me by unfaltering Yoga, of this there is no doubt.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

8. *ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāvasamanvitāḥ*

8. I am the origin of all; from Me all (the whole creation) proceeds. Knowing this, the wise worship Me, endowed with devotion.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

9. *maccittā madgataprāṇā
bodhayantaḥ parasparam
kathayantaś ca mām nityaṁ
tuṣyan ti ca ramanti ca*

9. With their mind fixed on Me, with their lives surrendered to Me, enlightening one another about My greatness and conversing of Me, they ever remain contented and take delight in Me.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

10. *teṣāṁ satatayuktānām
bhajatām prītipūrvakam
dadāmi buddhiyogaṁ taṁ
yena mām upayānti te*

10. To those, who are constantly devoted and worship Me with love, I give that Yoga of understanding by which they come unto Me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

11. *teṣām evā 'nukampārtham
aham ajñānajaṁ tamaḥ
nāśayāmy ātmabhāvastho
jñānadipena bhāsvatā*

11. Out of compassion for them I, dwelling in their inner hearts dispel the darkness born of ignorance by the shining lamp of wisdom.

अर्जुन उवाच—

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

arjuna uvāca

12. *param brahma param dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādidevaṁ ajaṁ vibhum*

Arjuna said:

12. You are the Supreme Brahman, the Supreme Abode, the Purifier, the Eternal, Primeval Deity, Divine Person, the Unborn, the All-pervading.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

13. *āhus tvām ṛṣayaḥ sarve
devarṣir nāradaś tathā
asito devalo vyāsaḥ
svayaṁ cai 'va braviṣi me*

13. Likewise say, all the sages, the celestial sage Nārada, the sages Asit, Devala, Vyāsa, and so do You yourself speak this to me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

14. *sarvam etad ṛtaṁ manye
yan mām vadasi keśava
na hi te bhagavan vyaktiṁ
vidur devā na dānavāḥ*

14. I hold as true, all that you say to me O Keśava (Kṛṣṇa) neither the gods nor the demons, O Lord, know Thy manifestation.

स्वमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

15. *svayam evā 'tmanā 'tmānam
vettha tvaṁ puruṣottama
bhūtabhāvana bhūteśa
devadeva jagatpate*

15. Verily, Thou knowest Thyself by Thyself, O Puruṣottama, Source of beings; Lord of beings, the God of gods, O Lord of the world.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिलोकानिमास्त्व व्याप्य तिष्ठसि ॥ १६ ॥

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16. *vaktum arhasy aśeṣeṇa*
divyā hy ātmavibhūtayaḥ
yābhir vibhūtibhir lokān
imāms tvam vyāpya tiṣṭhasi

16. Thou alone can tell me Thy own divine glories in full, whereby You stand pervading these worlds.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
 केषु केषु च भावेषु चिन्त्योऽस्ति भगवन्मया ॥१७॥

17. *katham vidyām aham yogiṁs*
tvām sadā paricintayan
keṣu-keṣu ca bhāveṣu
cintyo 'si bhagavan mayā

17. O Yogin (Lord of Yoga), tell me how am I to know You through constant meditation? In what aspects and forms, O Lord, are you to be meditated upon by me?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
 भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

18. *vistareṇā 'tmano yogam*
vibhūtiṁ ca janārdana
bhūyaḥ kathaya tṛptir hi
 CC-0. Prof. Satya Vrat Shastri Collection.
 Srivato na shirne netaim.

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18. O Janārdana (Kṛṣṇa), tell me once more, in detail, Your power of Yoga and Your glory; for I know no satiety in hearing Your nectar-like words.

श्रीभगवानुवाच —

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १६ ॥

śrībhagavān uvāca

19. *hanta te kathayiṣyāmi*

divyā hy ātmavibhūtaḥ

prādhānyataḥ kuruśreṣṭha

nā 'sty anto vistarasya me

The Blessed Lord said:

19. O. best of the Kurus (Arjuna), now I shall tell you My prominent divine glories; there is no end of detail of my manifestation.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

20. *aham ātmā guḍākeśa*

sarvabhūtāśayasthitah

aham ādiś ca madhyam ca

bhūtānam anta eva ca

20. O Gudākeśa (Arjuna), I am the Self seated in the heart of all beings; so am I the beginning and middle and also the end of all beings.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

21. *ādityānām ahaṁ viṣṇur
jyotiṣāṁ ravir aṁśumān
marīcir marutām asmi
nakṣatrāṇām ahaṁ śaśī*

21. Of the Ādityas* I am Viṣṇu; of the luminaries, the radiant sun; I am Marīci of the Maruts**, of the stars the Moon am I.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

22. *vedānām sāmavedo 'smi
devānām asmi vāsavaḥ
indriyāṇām manaś cā 'smi
bhūtānām asmi cetanā*

22. Of the Vedas I am the Sāma veda; I am Vāsava† among the Devās; of the senses I am the mind and among living beings I am consciousness.

* Adityās are personifications of Sun.

** Maruts are gods of wind and storms.

† Vāsavaḥ is name of Indra (god of rain).

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

23. *rudrāṇām śaṁkaraś cā 'smi*
vitteśo yakṣarakṣasām
vaṣūnām pāvakaś cā 'smi
meruḥ śikhariṇām aham

23.* Of the Rudras I am Śaṁkara, of the Yakṣas and Rākṣasas I am Lord of riches Vitteśa (Kubera). Of Vasus I am Pāvaka and of mountains I am Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
 सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

24. *purodhasām ca mukhyaṁ mām*
viddhi pārtha bṛhaspatim
senānīnām ahaṁ skandah
sarasām asmi sāgarah

24. Among priests, O Pārtha, know Me to be their chief, Bṛhaspati. Among generals, I am Skanda; among the seats of water, I am the Ocean.

* Rudrās are gods of destruction

Yakṣas are celestial beings

Rakṣasas are celestial beings

Kubera is Lord of wealth

Vāsus are inferior gods (of elements)

Pāvaka is fire

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५॥

25. *maharṣinām bṛgur ahaṁ*
girām asmy ekam akṣaram
yajñānām japayajño 'smi
sthāvarāṇām himālayaḥ

25. Of the great Rishis I am Bhṛgu; of utterances I am the monosyllable AUM*. Of Yajñas (sacrifices), I am Japayajña** and of immovables I am the Himālaya.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६॥

26. *aśvatthaḥ sarvavrkṣāṇām*
devarṣinām ca nāradaḥ
gandharvāṇām citrarathaḥ
siddhānām kapilo munih

26. Among all trees, I am the Aśwattha†, among the celestial sages Narada; among the Gandharvas††, Chitraratha, among the siddhās^s the sage Kapila.

* AUM—is monosyllable, the most sacred sound symbol

** Japayajña—constant repetition of the name of the Lord

† Aśwattha—sacred tree, the banyan

†† Gandharvas—celestial musicians

s Siddhās—perfected ones

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

27. *uccaiḥśravasam aśvānām
viddhi mām amṛtodbhavam
airāvataṁ gajendrāṇām
narāṇām ca narādhipam*

27. Of horses, know me to be Uccaiśravas* born of nectar; of lordly elephants Airāvata** and of men, the monarch.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

28. *āyudhānām ahaṁ vajraṁ
dhenūnām asmi kāmadhuk
prajānaś cā 'smi kandarpaḥ
sarpāṇām asmi vāsukih*

28. Of weapons I am the thunderbolt; of cows I am Kāmadhuk†; I am Kandarpa†† of progenitors; of serpents I am Vāsuki.

* Uccaiśravas—celestial horse born of the churning of the ocean

** Airāvata—celestial elephant

† Kāmadhuk—cow of plenty

†† Kandarpa—Cupid

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २६ ॥

29. *anantaś cā 'smi nāgānām*
varuṇo yādasām aham
pitṛṇām aryamā cā 'smi
yamaḥ saṁyamatām aham

29. Of the Nāgas* I am Ananta; of the water-deities I am Varuṇa. Of the Pitras** I am Aryama; of controllers, I am Yama†.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
 मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

30. *prahlādaś cā 'smi daityānām*
kālaḥ kalayatām aham
mṛgāṇām ca mṛgendro 'haṁ
vainateyaś ca pakṣiṇām

30. Among the Daityās†† I am Prahlāda; and among calculators I am Time. So among beasts I am the Lion; and among birds the son of Vinatā (Garuḍa).^s

* Nāgas—serpents

** Pitras—manes

† Yama—god of death

†† Daitayās—demons

s Garuḍa—eagle like bird, vehicle of Viṣṇu

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

31. *pavanah pavatām asmi
rāmah śastrabhṛtām aham
jhaṣāṇāṁ makarāś cā 'smi
srotasām asmi jāhnavī*

31. Among purifiers I am the wind; among wielders of weapons I am Rāma. Among fishes I am the alligator; and among rivers I am the Ganges.

सर्गणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

32. *sargāṇām ādir antaś ca
madhyaṁ cai 'vā 'ham arjuna
adhyātmavidyā vidyānāṁ
vādaḥ pravadatām aham*

32. Of created things I am the beginning and the end and also the middle, O Arjuna. Of the sciences I am the Science of the Self, of those who debate I am the logic.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताह विश्वतोमुखः ॥ ३३ ॥

33. *akṣarāṇām akāro 'smi*
dvandvaḥ sāmāsikasya ca
aham evā 'kṣayaḥ kālo
dhātā 'ham viśvatomukhaḥ

33. Of letters I am (the letter) A, and of compounds (I am) the dual; I am verily the endless Time; I am the sustainer of all, having My face on all sides.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
 कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिःक्षमा ॥ ३४ ॥

34. *mṛtyuḥ sarvaharaś cā 'ham*
udbhavaś ca bhaviṣyatām
kīrtiḥ śrīr vāk ca nārīṇām
smṛtir medhā dhṛtiḥ kṣamā

34. I am the all destroying Death, as also the origin of future beings, of the feminine qualities (I am) fame, prosperity, speech, memory, intelligence, firmness and patience.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
 मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

35. *br̥hatsāma tathā sāmṇām*
gāyatrī chandasām aham
māsānām mārگاśīrso 'ham
rtūnām kusumākaraḥ

35. Among Sama hymns (I am) Brihatsāman, of metres (I am) Gāyatrī; of months (I am) Marghsirsh* (mid November to mid December), and of seasons I am spring (flower) season.

द्युतं छलयतास्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

36. *dyūtam chalayatām asmi*

tejas tejasvinām aham

jayo 'smi vyavasāyo 'smi

sattvaṁ sattvavatām aham

36. In those practising fraud I am gambling; I am the glory of the glorious. I am the victory of the victorious. I am the resolution of the resolute; I am the goodness of the good-natured.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानांधनंजयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

37. *urṣṇinām vāsudevo 'smi*

pāṇḍavānām dhanamjayah

muninām apy aham vyāsah

kavinām uśanā kavīḥ

37. Of the Vṛṣṇis* I am Vāsudeva**; of the Pāṇḍavas, Dhanamjaya†; of the sages I am Vyāsa†† and of the seers I am Uśanā the seer.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

38. *daṇḍo damayatām asmi*

nītir asmi jigīṣatām

maunaṁ cai 'vā 'smi guhyānāṁ

jñānaṁ jñānavatām aham

38. I am the controlling power of controllers, I am the statesmanship of those who seek victory, I am wisdom of the wise and of secrets, I am the silence.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

39. *yac cā 'pi sarvabhūtānāṁ*

bijaṁ tad aham arjuna

na tad asti vinā yat syān

mayā bhūtāṁ carācaram

* Vṛṣṇis—an ancient race

** Vāsudeva—is name of Śrī Kṛṣṇa, also it means one who resides everywhere.

† Dhanamjaya—was Arjuna conqueror of wealth who utilized it for good purpose.

†† Vyāsa—the perfect sage who compiled the Vedās—author of Puranās & Mahābhārata.

39. Arjuna, I am even that which is the seed of all beings. For there is no creature, animate or inanimate, which exists without Me.

नान्तोऽस्ति मम दिव्यनां विभूतीनां परंतप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

40. *nā 'nto 'sti mama divyānām
vibhūtinām paramtapa
eṣa tū 'ddeśataḥ prokto
vibhūter vistaro mayā*

40. There is no end to My divine manifestations. This is only a brief description by Me of the extent of My powers.

यद्यद् विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥ ४१ ॥

41. *yad-yad vibhūtimat sattvaṁ
śrīmad ūrjītam eva vā
tat-tad evā 'vagaccha tvaṁ
mama tejośśasambhavam*

41. Whatever being is endowed with glory, brilliance and power, know that to be the manifestation of a spark of My splendour.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टम्याहमिदं कृत्स्नमेकाशिनं स्थितां जगत् ॥ ४२ ॥

42. *athavā bahunai 'tena
 kiṁ jñātena tavā 'rjuna
 viṣṭabhyā 'ham idaṁ kṛtsnam
 ekāṁśena sthito jagat*

42. But of what gain is this detailed knowledge O Arjuna? I stand holding this entire Universe by a single fragment of Myself.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
 योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो
 नाम दशमोऽध्यायः ॥ १० ॥

*Aum tatsdity śrīmad bhagavadgītāsupaniṣatsu brahma-
 vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvāde vibhūtiyogo
 nāma daśamo 'dhyāyah.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the tenth chapter 'Yoga of Divine Manifestation'.

THE YOGA OF THE VISION OF THE COSMIC FORM

अर्जुन उवाच—

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

arjuna uvāca

1. *madanugrahāya paramam
guhyam adhyātmasamjñitam
yat tvayo 'ktaṁ vacas tena
, moho 'yaṁ vigato mama*

Arjuna said:

1. By your profound word, the supreme mystery concerning the Self, which Thou hast spoken out of compassion towards me, my delusion is gone.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष महात्म्यमपि चाव्ययम् ॥ २ ॥

2. *bhavāpyayau hi bhūtānām*
śrūtau vistarāśo mayā
tvattaḥ kamalapatrākṣa
māhātmyam api cā 'vyayam

2. O Lotus-eyed (Kṛṣṇa), the origin and dissolution of beings has been heard by me in detail from Thee, and Thy imperishable greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
 द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

3. *evam etad yathā 'ttha tvam*
ātmānaṁ parameśvara
draṣṭum icchāmi te rūpam
aīśvaraṁ puruṣottama

3. O Lord, as Thou has declared Thyself to be, so it is, yet I wish to behold Your Divine Form, O Puruṣottama.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
 योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

4. *manyase yadi tac chakyaṁ*
mayā draṣṭum iti prabho
yogēśvara tato me tvam
darśaya 'tmānam avyayam

4. If Thou, O Lord, thinkest it possible for me to see it, do Thou then, O Lord of the Yogis show me Thy Imperishable Self.

श्रीभगवानुवाच—

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

śrībhagavān uvāca

5. *paśya me pārtha rūpāṇi*
śataśo 'tha saharaśaḥ
nānāvidhāni divyāni
nānāvarṇākṛtīni ca

The Blessed Lord said :

5. O Pārtha (Arjuna), behold now in hundreds and thousands, My multifarious Divine forms, of diverse colours and different shapes.

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून् दृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

6. *paśyā 'dityān vasūn rudrān*
aśvinau marutas tathā

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paśyā 'ścaryāni bhārata

6.* Behold, the Ādityas, the Vasus, the Rudras, the two Aśvins and also the Maruts. Behold, O Bhārata (Arjuna), many wonders never seen before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ७ ॥

7. *ihai 'kastham jagat kṛtsnam
paśyā 'dya sacarācaram
mama dehe guḍākeśa
yac cā 'nyad draṣṭum icchasi*

7. O Guḍākeśa (Arjuna), behold the entire creation, animate and inanimate and whatever else thou desirest to see, all unified in My body.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

8. *na tu mām śakyase draṣṭum
anenai 'va svacakṣuṣā
divyaṁ dadāmi te cakṣuḥ
paśya me yogam aiśvaram*

* Ādityas—Personifications of Sun

Vasus—Gods of elements

Rudras—Gods of destruction

Aśvins—divine physicians of God

Maruts—wind gods

(all above are various classes of celestial beings)

8. But you are not able to see Me with your eyes (physical), therefore I give you the Divine Eye to see My supreme power of Yoga.

संजय उवाच—

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ६ ॥

saṁjaya uvāca

9. *evam uktvā tato rājan*
mahāyogeśvaro hariḥ
darśayām āsa pārthāya
paramaṁ rūpaṁ aiśvaram

Samjaya said :

9. Having thus said, O king, Hari, the great Lord of Yoga, then revealed to Pārtha (Arjuna), His supreme and Divine form.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

10. *anekavaktranayanam*
anekādbhutadarśanam
anekadivyābharanam
divyānekodyatāyudham

10. With many mouths and eyes, and many visions of marvel, and numerous divine ornaments and many divine uplifted weapons.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

11. *divyamālyāambaradharam*
divyagandhānulepanam
sarvāścaryamayam devam
anantam viśvatomukham

11. Wearing divine garlands and apparel, annointed with celestial perfumes and pastes, full of all wonders, the limitless, with faces on all sides.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

12. *divi sūryasahasrasya*
bhaved yugapad utthitā
yadi bhāḥ sadṛśī sā syād
bhāsas tasya mahātmanah

12. If the splendour of a thousand suns were to blaze forth all at once in the sky, that would perhaps resemble the splendour of that Exalted Being.

तत्रैकस्थं जगत्कुत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरं पाण्डवस्तदा ॥ १३ ॥

13. *tatrai 'kastham jagat kṛtsnam*
pravibhaktam anekadhā
apaśyad devadevasya
śarīre pāṇdavas tadā

13. There the Pāṇḍava (Arjuna) saw the whole universe, with manifold divisions gathered together as one, in the body of the God of gods.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
 प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

14. *tataḥ sa vismayāviṣṭo*
hr̥ṣṭaromā dhanamjayah
praṇamya śirasā devam
kṛtāñjalir abhāṣata

14. Then, Dhanamjayah* (Arjuna), filled with wonder, his hair standing on end, bowed his head to the Lord and addressed him with folded hands thus:

अर्जुन उवाच—

पश्यामि देवांस्तव देव देहे
 सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणमीशं कमलासनस्थं

मूर्ध्नि च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

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* Dhanamjayah—winner of wealth is Arjuna.

arjuna uvāca

15. *paśyāmi devāṁś tava deva dehe
sarvāṁś tathā bhūtaviśeṣasaṁghān
brahmāṇaṁ īśaṁ kamalāsanasthaṁ
ṛṣiṁś ca sarvān uragāṁś ca divyān*

Arjuna said :

15. O Lord, I behold in Your Body all the gods and multitudes of beings, Brahma, the Lord seated on the lotus, all sages and celestial serpents.

अनेकबाहूदरवक्त्रनेत्रं

पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तर्वादि

पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

16. *anekabāhūdaravaktranetraṁ
paśyāmi tvāṁ sarvato 'nantarūpaṁ
nā 'ntaṁ na madhyaṁ na punas tavā 'diṁ
paśyāmi viśveśvara viśvarūpa*

16. O Lord of the Universe, I see You, infinite in form on all sides, with countless arms, stomachs, faces and eyes; neither do I see Your end, nor middle, nor beginning, O Universal Form.

किरीटिनं गदिनं चक्रिणं च

तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-

दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

17. *kirīṭinaṁ gadinaṁ cakriṇaṁ ca
tejorāśiṁ sarvato dīptimantam
paśyāmi tvāṁ durnirīkṣyaṁ samantād
dīptānalārkaadyutim aprameyam*

17. I see You with Your diadem, mace and discus, a mass of radiance, shining all around with the brilliance like that of a blazing fire and sun, immeasurable.

त्वमक्षरं परमं वेदितव्यं

त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता

सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

18. *tvam akṣaraṁ paramaṁ veditavyaṁ
tvam asya viśvasya paraṁ nidhānaṁ
tvam avyayaḥ śāśvatadharmagoptā
sanātanas tvam puruṣo mato me*

18. Thou art the Imperishable, the Supreme to be realized. Thou art the Ultimate Resort of the universe; Thou art the protector of the Dharma; Thou art the imperishable eternal Primal Person, I consider.

अनादिमध्यान्तमनन्तवीर्य-

मनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं

स्वतेजसा विश्वमिदं तपन्तम् ॥ १६ ॥

19. *anādimadhyāntam anantavīryam*
anantabāhum śāsisūryanetram
paśyāmi tvāṁ diptahutāśavaktram
svatejasā viśvam idaṁ tapantam

19. I see Thou as one without beginning, middle or end, of infinite power, with numberless arms, with the moon and the sun as Thine eyes, with Thy mouth as a blazing fire, whose radiance scorches this universe.

द्यावापृथिव्योरिदमन्तरं हि

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं

लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

20. *dyāvāprthivyor idam antaram hi*
vyāptam tvayai 'kena diśaś ca sarvāḥ
dr̥ṣṭvā 'dbhutaṁ rūpam ugraṁ tave 'daṁ
lokatrayaṁ pravyathitaṁ mahātman

20. This space between heaven and earth and all the quarters are filled by You alone. Having seen this Your

marvellous and terrible form, the three worlds are trembling with fear, O Mahātman (great souled).

अमी हि त्वां सुरसङ्घा विशन्ति
 केचिद्भीताः प्राञ्जलयो गृणन्ति ।
 स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घः
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

21. *ami hi tvam surasangha viśanti*
kecid bhītāḥ prāñjalayo gṛṇanti
svastī 'ty uktvā maharṣisiddhasaṁghāḥ
stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ

21. Verily, unto Thee enter these hosts of Gods, some in fear with folded hands sing Thy names and glories. Bands of Mahārīṣhis and Sidhās hail and adore Thee in abounding hymns praying for welfare.

रुद्रादित्या वसवो ये च साध्या
 विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
 गन्धर्वयक्षामुरसिद्धसङ्घा
 वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

22. *rudrādityā vasavo ye ca sādhyā*
viśve 'śvinau marutaś co 'ṣmapāś ca
gandharvayaksāsurasiddhasaṁghā

22.* The Rudras, Ādityas, Vasus, Sādhya, Viśvedas, Aśvins, Maruts, Usmapās, hosts of Gandharvas, Yakṣas, Asuras and Sidhās—they gaze at You amazed.

रूपं महत्ते बहुवक्त्रनेत्रं

महाबाहो बहुबाहुरपादम् ।

बहूदरं बहुदंष्ट्राकरालं

दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

23. *rūpaṁ mahat te bahuvaktranetraṁ
mahābāho bahubāhūrupādam
bahūdaraṁ bahudaṁṣṭrākārālaṁ
dr̥ṣṭvā lokāḥ pravyathitās tathā 'ham*

23. Seeing Your great immeasurable form, with many mouths and eyes, arms, thighs and feet, with many stomachs and fearful with many teeth, O Mighty-Armed, the worlds are terrified and so am I.

नमःस्पृशं दीप्तमनेकवर्णं

व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा

धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

24. *nabhaḥspr̥śaṁ diptam anekavarṇaṁ
vyāttānanaṁ diptaviśālaneetraṁ*

*dr̥ṣṭvā hi tvāṁ pravyathitāntarātmā
dhr̥tiṁ na vindāmi śamaṁ ca viṣṇo*

24. Seeing Thy great form touching the sky, effulgent, many coloured, with Thy mouth wide open and large shining eyes, my innermost self is frightened and I find neither steadiness nor peace, O Viṣṇu (Kṛṣṇa).

दंष्ट्राकरालानि च ते मुखानि

दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म

प्रसीद देवेश जगन्निवास ॥ २५ ॥

25. *daṁṣṭrākarālāni ca te mukhāni
dṛṣṭvai 'va kālānalasarṇibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagannivāsa*

25. Seeing Thy mouths fearful with teeth, burning like fires of cosmic dissolution, I lose my sense of direction and find no peace. O Lord of gods, Refuge of the worlds, be pleased with me.

अमी च त्वां धृतराष्ट्रस्य पुत्राः

सर्वे सहैवावनिपालसङ्घैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ

सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

26. *ami ca tvāṁ dhṛtarāṣṭrasya putrāḥ
sarve sahai 'vā 'vanipālasaṅghaiḥ
bhismo dronah sūtaputras tathā 'sau*

26. The sons of Dhṛtarāṣṭra together with the hosts of kings and also Bhīṣma, Droṇa along with the chief warriors on our side too,—

वक्त्राणि ते त्वरमाणा विशन्ति
 दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलग्ना दशानान्तरेषु
 संदृश्यन्ते चूर्णितैस्तमाङ्गैः ॥ २७ ॥

27. *vaktrāṇi te tvaramāṇā viśanti*
daṁṣṭrākarālāni bhayānakāni
kecid vilagnā daśanāntareṣu
saṁdrśyante cūrṇitair uttamāṅgaiḥ

27. They hasten to enter into Thy mouths with terrible teeth fearful to behold. Some are caught in the gaps between the teeth with their heads crushed.

यथा नदीनां बहवोऽम्बुवेगाः
 समुद्रमेवामिमुखा ब्रवन्ति ।
 तथा तवामी नरलोकवीरा
 विशन्ति वक्त्राण्यमिविज्वलन्ति ॥ २८ ॥

28. *yathā nadīnām bahavo 'mbuvegāḥ*
samudram evā 'bhimukhā dravanti
tathā tavā 'mī naralokavīrā
viśanti vaktrāṇy abhivijvalanti

28. As the diverse streams of rivers rush towards the sea alone, so those warriors of the mortal world are entering Thy blazing mouths.

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २६ ॥

29. *yathā pradiptam jvalanam patanṅā
viśanti nāśāya samṛddhavegāḥ
tathai 'va nāśāya viśanti lokās
tavā 'pi vaktrāṇi samṛddhavegāḥ*

29. As moths rush with great speed into the blazing fire for destruction, even so all these people are with great rapidity, entering Thy mouths for destruction.

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

30. *lelihyase grasamānaḥ samantāl
lokān samagrān vadanair jvaladbhiḥ
tejabhir āpūrya jagat samagrām
bhāsas tavo 'grāḥ pratapanti viṣṇo*

30. Swallowing all the worlds on every side, Thou lickest them up with Thy burning mouths. Thy terrible brilliance is burning the entire universe, filling it with radiance, O Viṣṇu.

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

31. *ākhyāhi me ko bhavān ugrarūpo
namo 'stu te devavara prasīda
vijñātum icchām bhavantam ādyaṁ
na hi prajānām eva pravṛttim*

31. Tell me who Thou art so fierce in form. Salutations to Thee, O God of gods, be gracious to me. I wish to know Thee, the Primal Being in essence; for I know not Thy purpose.

श्रीभगवानुवाच—

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

śrībhagavān uvāca

32. *kālo 'smi lokakṣayakṛt pravṛddho
lokān samā artum iha pravṛttaḥ
ṛte 'pi tvām na bhaviṣyanti sarve
ve 'vasthitāḥ pratyānikēṣu yodhāḥ*

The Blessed Lord said:

32. I am Kāla (time, also meaning death), the mighty world destroyer out to destroy. Even without you all the warriors standing arrayed in the opposing armies shall not survive.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

33. *tasmāt tvam uttiṣṭha yaśo labhasva
jītvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayai 'vai 'te nihatāḥ pūrvam eva
nimittamātraṁ bhava savyasācin*

33. Therefore do you arise and win glory. Conquering your foes, enjoy a prosperous kingdom. All these (warriors) have already been slain by Me, O Savyasācin* (Arjuna), be you only an instrument.

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* Savyasācin—left handed bowman.

द्रोणं च भीष्मं च जयद्रथं च
 कर्णं तथान्यानपि योधवीरान् ।
 मया हतांस्त्वं जहि मा व्यथिष्ठा
 युध्यस्व जेतसि रणे सपत्नान् ॥ ३४ ॥

34. *dronam ca bhiṣmam ca jayadratham ca
 karṇam tathā 'nyān api yodhavirān
 mayā hatāns tvaṁ jahi mā vyathiṣṭhā
 yudhyasva jetāsi raṇe sapatnān*

34. Slay Droṇa, Bhīṣma, Jayadratha, Karṇa and other great warriors as well, who are already killed by Me. Fear not, you will surely conquer the enemies in the battle, therefore fight.

संजय उवाच—

एतच्छ्रुत्वा वचनं केशवस्य
 कृताञ्जलिर्वेपमानः किरीटी ।
 नमस्कृत्वा भूय एवाह कृष्णं
 सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

saṁjaya uvāca

35. *etac chrutvā vacanam keśavasya
 kṛtāñjalir vepamānaḥ kirīṭi
 namaṣkṛtvā bhūya evā 'ha kṛṣṇam
 sagadgadaṁ bhītabhītaḥ praṇamya*

Samjaya said :

35. Having heard those words of Keśava (Kṛṣṇa), the crowned one (Arjuna), trembling and with folded hands prostrated himself with fear, and spoke in a choked voice to (Śri) Kṛṣṇa.

अर्जुन उवाच—

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते

च ।

रक्षांसि भीतानि दिशो द्रवन्ति

सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

arjuna uvāca

36. *sthāne hṛṣikeśa tava prakīrtyā*

jagat prahr̥ṣyaty anurajyate ca

rakṣāṁsi bhītāni diśo dravanti

sarve namasyanti ca siddhasaṁghāḥ

Arjuna said :

36. Hṛiṣīkeśa* (Kṛṣṇa), it is only right that the world delights in glorifying Thee and is filled with Thy love; terrified, the Rākṣasas are fleeing in terror in all directions, while the assemblies of Sidhas (perfected ones) are bowing in adoration before Thee.

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* Hṛiṣīkeśa—Master of the senses

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

37. *kasmāc ca te na nameran mahātman*
gariyase brahmaṇo 'py ādikartre
ananta deveśa jagannivāsa
tvam akṣaram sad asat tatparam yat

37. Exalted One, why should they not bow to Thee for Thou art the Primal cause, even of Brahma, O Infinite Lord, God of the gods, Abode of the universe; Thou art the Imperishable; Thou art the being and the non-being and also that which is beyond both.

त्वमादिदेवः पुरुषः पुराण-

स्त्वमस्य विश्वस्य परं निधानम् ।

वेत्तासि वेद्यं च परं च धाम

त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

38. *tvam ādidevaḥ puruṣaḥ purāṇas*
tvam asya viśvasya param nidhānam
vettā 'si vedyam ca param ca dhāma
tvayā tataṁ viśvam anantarūpa

38. Thou art the Prime Deity, the most ancient Person. Thou art the ultimate resort, the knower and

the knowable. It is Thou by whom the universe is pervaded, O One of infinite forms.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः

प्रजापतिस्त्वं

प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते ॥ ३६ ॥

39. *vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ
prajāpatīs tvam prapitāmahaś ca
namo namas te 'stu sahasrakṛtvah
punaś ca bhūyo 'pi namo namas te*

39. Thou art Vāyu (wind god), Yama (god of death), Agni (god of fire), Varuna (sea god), Śaśanka (the moon), Prajāpati (Brahma)—creator of beings nay the father of Brahma himself. Salutations, salutation to Thee, a thousand times and again and again salutations to Thee.

नमः पुरस्तादथ पृष्ठतस्ते

नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं

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सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

40. *namah purastād atha prṣṭhatas te
namo 'stu te sarvata eva sarva
anantaviryamitavikramas tvam
sarvaṁ samapnoṣi tato 'si sarvaḥ*

40. O Lord of infinite prowess, my salutations to Thee from front and from behind. O soul of all my obeisance to Thee from all sides. Thou who possess limitless might pervade all, therefore Thou art all.

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं

मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥

41. *sakhe 'ti matvā prasabham yad uktam
he kṛṣṇa he yādava he sakhe 'ti
ajānatā mahimānaṁ tave 'dam
mayā pramādāt praṇayena va 'pi*

41. Regarding Thee merely as a friend, unknowing Thy greatness, in negligence or out of love I have addressed Thee as, O Kṛṣṇa, O Yadava, O Friend.

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

42. *yac cā vahāsārtham asatkṛto si
vihāraśayyāsanabhojanesu
eko 'thavā 'py acyuta tatsamakṣam
tat ksāmaye tvām aham aprameyam*

42. In whatever way Thou hast been slighted by me in jest, while playing, reposing in bed, sitting or at meals, alone, or in the presence of others, O Acyuta* (Kṛṣṇa), I implore Thee for Thy forgiveness, O Immeasurable One.

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥

43. *pitā si lokasya carācarasya
tvam asya pūjyaś ca gurur gariyān
na tvatsamo 'sty abhyadhikah kuto 'nyo
lokatraye 'py apratimaprabhāva*

43. Thou art the Father of this world, the animate and inanimate and the greatest Guru (Master). Thou art to be worshipped. There is none equal to Thee in the three worlds, how then could there be one greater than You? O Being of uncomparable, unequalled power.

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* Acyuta—Unshaken one

तस्मात्प्रणम्य प्रणिधाय कायं

प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः

प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

44. *tasmāt praṇamya praṇidhāya kāyaṁ
prasādaye tvām aham īśam idyam
pīte 'va putrasya sakhe 'va sakhyuḥ
priyaḥ priyāyā 'rhasi deva soḍhum*

44. Therefore bowing down and prostrating my body before Thee, Adorable Lord, I seek Thy grace. Bear with me, O Lord, as a father to his son, as a friend to his friend, as a lover to his beloved.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा

भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपं

प्रसीद देवेश जगन्निवास ॥ ४५ ॥

45. *adr̥ṣṭapūrvam hr̥ṣito smi dr̥ṣṭvā
bhayena ca pravyathitaṁ mano me
tad eva me darśaya deva rūpaṁ
prasīda deveśa jagannivāsa*

45. Seeing what was never seen before I rejoice, yet my mind is tormented with fear. Show me that Divine form O God of gods, the Refuge of the universe, be Thou gracious.

किरीटिनं गदिनं चक्रहस्त-

मिच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन

सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

46. *kiriṭinaṁ gadinaṁ cakrahastam*
icchāmi tvāṁ draṣṭum ahaṁ tathai 'va
tenai 'va rūpeṇa caturbhujena
sahasrabāho bhava viśvamūrte

46. I wish to see Thee as before crowned, holding mace and discus in hand. O Lord of a thousand arms, of Universal form, pray appear again in the same four armed form.

श्रीभगवानुवाच—

मया प्रसन्नेन तवार्जुनेदं

रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यं

यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

śrībhagavān uvāca

47. *mayā prasannena tavā 'rjune 'daṁ*
rūpaṁ paraṁ darśitam ātmayogāt

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tejomayaṁ viśvam anantaṁ ādyaṁ
yan me tvadanyena na dṛṣṭapūrvam

The Blessed Lord said :

47. Arjuna, being pleased with you, I have shown you through My own power of Yoga, this supreme, shining, primal and infinite Universal Form, which was not seen before by anyone else than you.

न वेदयज्ञाध्ययनैर्न दानै-

र्न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके

द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

48. *na vedayajñādhyayanair na dānair
na ca kriyābhir na tapobhir ugraiḥ
evamrūpaḥ śakya ahaṁ nṛloke
draṣṭuṁ tvadanyena kurupravira*

48. Neither by the study of the Vedas, nor by sacrifice, nor by gifts, nor by rituals, nor by severe penances, can this form of Mine be seen in the world of men by anyone else but you, O hero of the Kurus.

मा ते व्यथा मा च विमूढभावो

दृष्ट्वा रूपं घोरमीदृङ्ममेवम् ।

व्यपेतमीः प्रीतमनाः पुनस्त्वं

तदेव मे रूपमिदं प्रापय ॥ ४९ ॥

49. *mā te vyathā mā ca vimūḍhabhāvo*

dr̥ṣṭvā rūpaṁ ghoram idr̥ṇi mame 'dam
vyapetabhiḥ prīta-manāḥ punas tvaṁ
tad eva me rūpaṁ idaṁ prapaśya

49. Be not perturbed nor deluded on seeing such a terrible form of Mine as this; fearless and with a loving heart, now behold again this former form of Mine.

संजय उवाच—

इत्यर्जुनं वामुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं

भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

saṁjaya uvāca

50. *ity arjunaṁ vāsudevas tatho 'ktvā*

svakaṁ rūpaṁ darśayām āsa bhūyaḥ
āśvāsayām āsa ca bhīta-manā
bhūtvā punaḥ saumya-vapur mahātmā

Samjaya said:

50. Vāsudeva (Kṛṣṇa), having thus spoken to Arjuna, once again revealed His former form. Then assuming this gentle form, the high souled (Kṛṣṇa) consoled him who was terrified.

अर्जुन उवाच—

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

arjuna uvāca

51. *dr̥ṣṭve 'daṁ mānuṣaṁ rūpaṁ*
tava saumyaṁ janārdana
idānīm asmi saṁvṛttaḥ
sacetāḥ prakṛtiṁ gataḥ

Arjuna said:

51. O Janārdana (Kṛṣṇa), seeing this gentle human form of Yours, I have now become composed and am my normal self again.

श्रीभगवानुवाच—

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

śrībhagavān uvāca

52. *sudurdarśam idaṁ rūpaṁ*
dr̥ṣṭavān asi yan mama
devā apy asya rūpasya
nityaṁ darśanakāṅkṣiṇaḥ

The Blessed Lord said:

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52. Very hard indeed it is to see this form of Mine

which you have seen. Even the gods are ever longing to behold it.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

53. *nā haṁ vedair na tapasā
na dānena na ca 'jyayā
śakya evaṁvidho draṣṭuṁ
drṣṭavān asi mām yathā*

53. Neither by study of Vedas, nor by penance, nor by charity, nor by sacrifice can I be seen in this form as you have seen Me.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

54. *bhaktyā tv ananyayā śakya
aham evaṁvidho 'rjuna
jñātuṁ draṣṭuṁ ca tattvena
praveṣṭuṁ ca paramtapa*

54. Through single minded devotion however, can I be seen in this form, and known in essence and also entered into, O Paramtapa Arjuna.

मत्कर्मकृन्मत्परमो मदभक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

55. *matkarmakṛṇ matparamo*
madbhaktah saṅgavarjitah
nirvairah sarvabhūteṣu
yaḥ sa mām eti pāṇḍava

55. He who performs all actions for Me, to whom I am the Supreme, he My devotee, has no attachment, and is free from malice towards all beings, reaches Me, O Pāṇḍava (Arjuna).

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
 योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शन-
 योगो नामैकादशोऽध्यायः ॥ ११ ॥

*Aum tatsdity śrīmad bhagavadgītāsupaniṣatsu brahma-
 vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvāde viśvarūpadar-
 ṣanayogo nāmai 'kādaśo 'dhyāyah.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the eleventh chapter 'Yoga of the Vision of the Cosmic Form'.

THE YOGA OF DEVOTION

अर्जुन उवाच—

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

arjuna uvāca

1. *evaṁ satatayuktā ye
bhaktās tvāṁ paryupāsate
ye cā 'py akṣaram avyaktam
teṣāṁ ke yogavittamāḥ*

Arjuna said:

1. Those devotees, who, ever steadfast, thus worship Thee and those again who worship the Imperishable and the Unmanifest, which of these are better versed in Yoga?

श्रीभगवानुवाच—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

śrībhagavān uvāca

2. *mayy āveśya mano ye mām
nityayuktāupāsate
śraddhayā parayo 'petas
te me yuktatamā matāḥ*

The Blessed Lord said:

2. Those, who fixing their minds on Me, worship Me, ever steadfast and possessed of supreme faith—they do I consider most perfect in Yoga.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥३॥

3. *ye tv akṣaram anirdeśyam
avyaktaṁ paryupāsate
sarvatragam acintyaṁ ca
kūṭastham acalaṁ dhruvam*

3. But those who worship the Imperishable, the Undefinable, the Unmanifest, the Omnipresent, the Unthinkable, the Unchanging, the Immobile and the Eternal.

संनियतेन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

4. *saṁniyamye 'ndriyagrāmaṁ
sarvatra samabuddhayaḥ
te prāpnuvanti mām eva
sarvabhūtahite ratāḥ*

4. Those, having restrained all the senses, are even-minded in all conditions, engaged in the welfare of all beings, they also come unto Me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

5. *kleśo 'dhikataras teṣām
avyaktāsaktacetāsām
avyaktā hi gatiḥ duḥkhaṁ
dehavadbhir avāpyate*

5. Severe is the path of those whose minds are set on the Unmanifest, for the goal of the Unmanifest is painful to reach by the embodied beings.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥

6. *ye tu sarvāṇi karmāṇi
mayi saṁnyasya matparāḥ
ananyeṇai 'va yogena
mām dhyāyanta upāsate*

6. But those who are solely devoted to Me, and surrendering all actions to Me, worship Me (the Manifest Divine), meditating on Me with single minded devotion.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥७॥

7. *teṣam ahaṁ samuddhartā*
mṛtyusaṁsārasāgarāt
bhavāmi nacirāt pārtha
mayy āveśitacetasām

7. These, whose minds are set on Me, O Pārtha (Arjuna), I speedily rescue from the ocean of death-bound existence.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥

8. *mayy eva mana ādhatsva*
mayi buddhiṁ niveśaya
nivasiṣyasi mayy eva
ata ūrdhvaṁ na saṁśayaḥ

8. Therefore, fix your mind on Me alone, let your intellect dwell in Me. In Me alone shall you live thereafter, of this there is no doubt.

अथ चित्तसमाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥

9. *atha cittam samādhātum
na śaknosi mayi sthiram
abhyāsayogena tato
mām icchā 'ptum dhanamjaya*

9. If you are unable to fix your mind steadily on Me, then seek to attain Me by the Yoga of practice, O Dhanamjaya (Arjuna).

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

10. *abhyāse 'py asamartho 'si
matkarmaparamo bhava
madartham api karmāṇi
kurvan siddhim avāpsyasi*

10. If you are even unable to perform the Yoga of practice, be you intent on doing actions for My sake; even by performing actions for My sake, you shall attain pefection.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

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11. *athai tad apy aśakto 'si*
kartuṁ madyogam āśritaḥ
sarvakarmaphalatyāgaṁ
'ataḥ kuru yatātmaṁ

11. If you are unable to do even this, then taking refuge in Me and united with Me, renounce the fruits of all actions, with the self conquered.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
 ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

12. *śreya hi jñānam abhyāsāj*
jñānād dhyānaṁ viśiṣyate
dhyānāt karmaphalatyāgaḥ
tyāgāc chāntir anantaram

12. Better indeed is knowledge than practice; better than knowledge is meditation; better than meditation is the renunciation of the fruit of action; peace immediately follows renunciation.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
 निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

13. *adveṣṭā sarvabhūtānāṁ*
maitraḥ karuṇa eva ca
nirmamo nirahankārah
samaduḥkhasukhaḥ kṣamī

13. He who has no ill will to any being, who is friendly and compassionate, free from egoism and attachment, even minded in pain and in pleasure and forgiving.

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

14. *saṁtuṣṭaḥ satataṁ yogī*
yatātmā dṛḍhaniścayaḥ
mayy arpitamanobuddhir
yo madbhaktaḥ sa me priyaḥ

14. The Yogi who is ever content, steady in meditation, self controlled, is of firm resolve, with mind and understanding given up to Me—he, My devotee, is dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

15. *yasmān no 'dvijate loko*
lokānno 'dvijate ca yaḥ
harṣāmarṣabhayodvegair
mukto yaḥ sa ca me priyaḥ

15. He by whom the world is not agitated, and who cannot be agitated by the world, and who is freed from joy, envy, fear and anxiety—he is dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मदभक्तः स मे प्रियः ॥ १६ ॥

16. *anapekṣaḥ śucir dakṣa*
udāsīno gatavyathah
sarvārambhaparityāgī
yo madbhaktaḥ sa me priyaḥ

16. He who has no expectations, is pure, skilful, impartial and untroubled and who renounces the feeling of doership in all undertakings—he My devotee is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
 शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

17. *yo na hr̥ṣyati na dvesti*
na śocati na kāṅkṣati
śubhāśubhaparityāgī
bhaktimān yaḥ sa me priyaḥ

17. He who neither rejoices, nor hates, neither grieves, nor desires, who has renounced good and evil, and who is full of devotion is dear to Me.

समः ह्यद्वौ च मित्रे च तथा मानापमानयोः ।
 शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

18. *samaḥ śatrau ca mitre ca
tathā mānāpamānayoh
śītoṣṇasukhaduḥkheṣu
samaḥ saṅgavivarijitah*

18. He who is the same to friend and foe, and also in honour and dishonour, who is the same in cold and heat, and in pleasure and pain, and is free from attachment.

तुल्यनिन्दास्तुतिर्मेनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १६ ॥

19. *tulyanindāstutir mauni
santusto yena kenacit
aniketaḥ sthiramatir
bhaktimān me priyo narah*

19. To whom censure and praise are equal, who is silent and content with anything, who is without a fixed home, steady-minded, full of devotion—that man is dear to Me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

20. *ye tu dharmyāmṛtam idaṁ
yathoktaṁ paryupāsate
śraddadhānā matparāṇāḥ
bhaktās te 'tīva me priyāḥ*

20. But those who worship Me with faith, holding Me as their supreme goal, partake of this Immortal Dharma—those devotees are exceedingly dear to Me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो
नाम द्वादशोऽध्यायः ॥ १२ ॥

*Aum tatsdity śrīmad bhagavadgītāsupaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvāde bhaktiyogo
nāma dvādaśo 'dhyāyaḥ.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the twelfth chapter 'Yoga of Devotion'.

THE YOGA OF THE FIELD AND THE KNOWER OF THE FIELD

श्रीभगवानुवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

śrībhagavān uvāca

- idam śarīram kaunteya
kṣetram ity ābhidhiyate
etad yo vetti tam prāhuḥ
kṣetrājña iti tadvidah*

The Blessed Lord said:

1. This body, O son of Kuntī (Arjuna), is called the Kṣetra (Field); one who knows this, him the knowers of truth call Kṣetrājña (Knower of the Field).

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

2. *kṣetrajñam cā 'pi mām viddhi*
sarvakṣetreṣu bhārata
kṣetrakṣetrajñayor jñānam
yat taj jñānam matam mama

2. And O Bhārata, also know Me to be the Kṣetrajña (Knower of the Field) in all Kṣetras (Field). Knowledge of both the Kṣetra and the Kṣetrajña is considered by Me to be The Knowledge.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
 स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

3. *tat kṣetram yac ca yādrk ca*
yadvikāri yataś ca yat
sa ca yo yatprabhāvaś ca
tat samāsenā me śṛṇu

3. What that Kṣetra is, what it is like, what are its evolutes, whence it is, and also who that Kṣetrajña is and what his powers are, hear all this from Me in a nutshell.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
 ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

4. *rṣibhir bahudhā gītam*
chandobhir vividhaiḥ prthak
brahmasūtrapadaiś caiva
hetumadbhir viniścitaiḥ

4. The truth about the Kṣetra as well as the Kṣetrajña has been sung by the seers in manifold ways; it has been stated separately in different Vedic chants and also in the conclusive and reasoned texts of the Brahma-sūtras.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

5. *mahābhūtāny ahaṁkāro
buddhir avyaktam eva ca
indriyāṇi daśai 'kaṁ ca
pañca ce ndriyagocarāḥ*

5. The great elements, the ego, the intellect, the unmanifest (nature), the ten senses, the mind and the five objects of the senses*.

इच्छा द्वेषः सुखंदुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

* The great elements are earth, water, fire, air and ether. The ten senses are ears, eyes, skin, tongue, nose, hands, feet, mouth, anus and generative organ. The five objects of senses are sound, taste, touch, smell and form.

6. *icchā dveṣaḥ sukhaṁ duḥkhaṁ
saṁghātaś cetanā dhṛtiḥ
etat kṣetraṁ samāsenā
savikāram udāhṛtam*

6. Desire, hatred, pleasure, pain, the aggregate (the body), consciousness, steadfastness; this is Kṣetra briefly described with its evolutes.

अमानित्वमदम्भित्वमहिंसा क्षान्तिराजवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

7. *amānitvam adambhitvam
ahiṁsā kṣāntir ārjavam
ācāryopāsanaṁ śaucaṁ
sthairyam ātmavinigrahaḥ*

7. Absence of pride, freedom from hypocrisy, non-violence, forgiveness, straightforwardness, service of the preceptor, purity of mind and body, steadfastness, self-control.

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

8. *indriyārtheṣu vairāgyam
anahamkāra eva ca
jñānam mṛtyujarāvādhī-
duḥkhadoṣānudarśanam*

8. Dispassion towards the objects of senses, and absence of egoism, constant reflection in mind of the pain and evil inherent in birth, death, old age and disease.

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ६ ॥

9. *asaktir anabhiṣvaṅgaḥ*
putradāragrhādiṣu
nityam ca samacittatvam
iṣṭāniṣṭopapattiṣu

9. Absence of attachment, absence of self identification with son, wife, home etc., constant even-mindedness both in favourable and unfavourable circumstances.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

10. *mayi cā 'nanyayogena*
bhaktir avyabhicārīṇī
viviktadeśasevitvam
aratir janasaṁsadi

10. Unswerving devotion to Me through exclusive attachment of mind, living in secluded places, and distaste for the society of men.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

11. *adhyātmajñānanityatvaṃ
tattvajñānārthadarśanam
etaj jñānam iti proktam
ajñānaṃ yad ato 'nyathā*

11. Constancy in Self knowledge, understanding everywhere the object of true Knowledge (God); all this is declared to be Knowledge (Wisdom); what is contrary to this is called ignorance.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

12. *jñeyaṃ yat tat pravakṣyāmi
yaj jñātvā 'mṛtam aśnute
anādimat paraṃ brahma
na sat tan nā 'sad ucyate*

12. I will describe that which is to be known and by knowing which life eternal is gained. It is Supreme Brahman who is beginningless and who is said to be neither Sat (existent) nor Asat (non-existent).

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

13. *sarvataḥpāṇipādaṁ tat*
sarvatokṣīsiromukham
sarvataḥśrutimal loke
sarvam āvṛtya tiṣṭhati

13. He has hands and feet everywhere, eyes, head and face everywhere, ears everywhere. It stands pervading all.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
 असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

14. *sarvendriyaguṇābhāsaṁ*
sarvendriyavivarjitam
asaktaṁ sarvabhṛc ca 'va
nirguṇaṁ guṇabhoktr ca

14. Perceiver of all sense-objects, though devoid of all senses; though unattached and attributeless, He is the sustainer of all and the enjoyer of the qualities (the three modes of Prakṛti).

बहिरन्तश्च भूतानामचरं चरमेव च ।
 सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

15. *bahir antaś ca bhūtānām*
acaraṁ caram eva ca
sūkṣmatvāt tad avijñeyaṁ
dūrasthaṁ cā 'ntike ca tat

15. He is without and within all beings, and constitutes both animate and inanimate creation. By reason of His subtlety, He is incomprehensible; He is both at hand and far away.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥

16. *avibhaktam ca bhūteṣu
vibhaktam iva ca sthitam
bhūtabhartr ca taj jñeyam
grasiṣṇu prabhaviṣṇu ca*

16. Undivided He exists as if divided in beings; He is to be known as the Sustainer, Destroyer and Creator of beings.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७ ॥

17. *jyotiṣām api taj jyotis
tamasah param ucyate
jñānam jñeyam jñānagamyam
hr̥di sarvasya viṣṭhitam*

17. The Light of all lights, He is said to be beyond darkness. He is Knowledge, the object of knowledge and the goal of knowledge. He is seated in the hearts of all.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

18. *iti kṣetram tathā jñānam
jñeyam co 'ktaṁ samāsataḥ
madbhakta etad vijñāya
madbhāvāyo 'papadyate*

18. Thus the Kṣetra as well as Knowledge and the Object of Knowledge have been briefly described; knowing this in reality, My devotee enters into My Being.

प्रकृतिं पुरुषं चैव विद्वचनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्वि प्रकृतिसंभवान् ॥ १९ ॥

19. *prakṛtiṁ puruṣaṁ cai 'va
viddhy anādi ubhāv api
vikārāṁś ca guṇāṁś cai 'va
viddhi prakṛtisambhavan*

19. Know Prakṛti (Nature) and Puruṣa (soul) to be both without beginning; and know also that all modifications and gunas are born of Prakṛti.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

20. *kārya karaṇa karṭṛtve*
hetuḥ prakṛtir ucyate
puruṣaḥ sukhaduḥkhānām
bhokṭṛtve hetur ucyate

20. In the production of the effect and the cause, the Prakṛti is said to be the cause; in the experience of pleasure and pain, the soul is said to be the cause.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
 कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

21. *puruṣaḥ prakṛtistho hi*
bhuṅkte prakṛtijān guṇān
kāraṇaṁ guṇasaṅgo 'sya
sadasadyonijanmasu

21. Puruṣa (soul), seated in Prakṛti (nature), experiences the gunas born of Prakṛti; attachment to the gunas is the cause of his birth in good and evil wombs.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
 परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२ ॥

22. *upadraṣṭā 'numantā ca*
bhartā bhoktā maheśvaraḥ
paramātmā 'ti cā 'py ukto
dehe 'smin puruṣaḥ paraḥ

22. The Puruṣa (soul) in this body is said to be the Witness, the Guide, the Sustainer, the Experiencer, the Great Lord and the Supreme Self.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

23. *ya evaṁ veti puruṣam
prakṛtiṁ ca guṇaiḥ saha
sarvathā vartamāno 'pi
na sa bhūyo 'bhijāyate*

23. He who knows Puruṣa and Prakṛti with its guṇas (qualities),—even though engaged in action in every way, he is not reborn.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

24. *dhyānenā 'tmani paśyanti
kecid ātmānam ātmānā
anye sāṅkhyena yogena
karmayogena cā 'pare*

24. Some by meditation behold the Self in the self by the self; others by the Yoga of knowledge and others by the Yoga of action.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

25. *anye tv evam ajānantaḥ*
śrutvā 'nyebhya upāśate
te 'pi cā 'titaranty eva
mṛtyum śrutiparāyaṇāḥ

25. Yet others however, ignorant of this, take to worship by hearing from others; and they too, cross beyond death by their devotion to what they have heard.

यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
 क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

26. *yāvat saṁjāyate kimcit*
sattvaṁ sthāvaraṅgamam
kṣetrakṣetrajñasaṁyogāt
tad viddhi bharatarṣabha

26. Whatever being is born, moving or unmoving
 O Best of Bhāratas, know it to be from the union of
 Kṣetra and Kṣetrajña.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
 विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

27. *samaṁ sarveṣu bhūteṣu
tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ
yaḥ paśyati sa paśyati*

27. Verily he sees, who sees the Supreme Lord as the Imperishable abiding equally in all perishable beings.

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनाऽऽत्मानं ततो याति पराङ्गतिम् ॥ २८ ॥

28. *samaṁ paśyan hi sarvatra
samavasthitam īśvaram
na hinasty ātmanā 'tmānaṁ
tato yāti parāṁ gatim*

28. For, seeing the same Lord dwelling equally in all, he does not destroy the True Self by the self. Such a man then obtains the supreme goal.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

29. *prakṛtyai 'va ca karmāṇi
kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathā 'tmānaṁ
akartāraṁ sa paśyati*

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29. He who sees that all actions are done by Prakṛti and likewise that the Self is the non-doer, he verily sees.¹

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥

30. *yadā bhūtaprthagbhāvam*

ckastham anupaśyati

tata eva ca vistāram

brahma saṁpadyate tadā

30. When he sees the diversified existence of beings as centred in the One, and from that it spreads forth, then he attains Brahman.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

31. *anāditvān nirguṇatvāt*

paramātmā 'yam avyayaḥ

śarīrastho 'pi kaunteya

na karoti na lipyate

31. O son of Kuntī (Arjuna), being without beginnings and without qualities, the Supreme Self Imperishable though dwelling in the body neither acts nor gets contaminated.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

32. *yathā sarvagataṁ saukṣmyād
ākāśaṁ no 'palipyate
sarvatrā 'vasthito dehe
tathā 'tmā no palipyate*

32. As the all pervading ether is not contaminated by reason of its subtlety, so seated everywhere the Self is not contaminated.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

33. *yathā prakāśayaty ekaḥ
kṛtsnaṁ lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ
prakāśayati bhārata*

33. O Bhārata, as the one sun illumines this whole world, so does one Soul illumine the whole Kṣetra (Field-body).

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्नान्ति ते परम् ॥ ३४ ॥

34. *kṣetrakṣetrajñayor evaṃ
antaram jñānacakṣuṣā
bhūtaprakṛtimokṣam ca
ye vidur yānti te param*

34. They who perceive with the eye of wisdom this distinction between Kṣetra and Kṣetrajña and the liberation of being from the Prakṛti, they go to the Supreme.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभाग-
योगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

*Aum tatsdity śrīmad bhagavadgītāsupaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvāde kṣetra-
kṣetrajñavibhāgayogo nāma trayodaśo 'dhyāyah.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, this ends the thirteenth chapter 'Yoga of the Field and the Knower of the Field'.

CHAPTER XIV

THE YOGA OF THE DIVISION OF THE THREE GUNAS

श्रीभगवानुवाच—

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

śribhagavān uvāca

1. *param bhūyaḥ pravakṣyāmi
jñānānāṁ jñānam uttamam
yaj jñātvā munayaḥ sarve
parāṁ siddhim ito gatāḥ*

The Blessed Lord said:

1. I shall impart to you once again the Supreme Wisdom, the best of all wisdoms, acquiring which all sages have attained highest perfection, being liberated from this world.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

2. *idaṁ jñānam upāśritya*
mama sādharmyam āgatāḥ
sarge 'pi no 'pajāyante
pralaye na vyathanti ca

2. They who, having taken refuge in this wisdom have attained unity with Me, are neither born at the time of creation, nor are they afflicted at the time of dissolution.

मम योनिर्महद्ब्रह्म तस्मिन्मम दधाम्यहम् ।
 संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

3. *mama yonir mahad brahma*
tasmin garbham dadhāmy aham
sambhavaḥ sarvabhūtānāṁ
tato bhavati bhārata

3. O Bhārata, the Mahat Brahma (the great Prakṛti) is My womb, wherein I place the seed; and from that is the birth of all beings.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
 तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

4. *sarvayoniṣu kaunteya*
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
aham bījapradah pitā

4. All the bodies that come into being from different wombs O son of Kuntī (Arjuna), the Mahat Brahma (the great Prakṛti) is their womb and I am the seed giving Father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

5. *sattvaṁ rajas tama iti*
guṇāḥ prakṛtisambhavāḥ
nibadhnanti mahābāho
dehe dehinam avyayam

5. Sattva, rajas, tamas—these Gunas born of Prakṛti bind the imperishable soul to the body, O mighty-armed (Arjuna).

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

6. *tatra sattvaṁ nirmalatvāt*
prakāśakam anāmayam
sukhasaṅgena badhnāti
jñānasāṅgena cā 'nagha

6. Of these, O sinless one (Arjuna), sattva being pure, is luminous and free from sickness. It binds through attachment of happiness and attachment of knowledge.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

7. *rajo rāgātmakam viddhi*
trṣṇāsaṅgasmudbhavam
tan nibadhnāti kaunteya
karmasaṅgena dehinam

7. O son of Kuntī (Arjuna), know rajas to be of the nature of passion and born of attachment and thirst for enjoyment. It binds the embodied being by attachment to action (with fruits).

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
 प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

8. *tamas tv ajñānajaṁ viddhi*
mohanam sarvadehinām
pramādālasyanidrābhis
tan nibadhnāti bhārata

8. But know, O Bhārata (Arjuna), *tamas* to be born of ignorance, the deluder of embodied beings. It binds the soul through negligence, sloth and sleep.

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
 ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥

9. *sattvaṁ sukhe sañjayati*
rajaḥ karmaṇi bhārata
jñānam āvṛtya tu tamaḥ
pramāde sañjayaty uta

9. O Bhārata (Arjuna), Sattva attaches one to happiness, rajas to action and tamas verily clouds discrimination and creates negligence.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
 रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

10. *rajas tamaś cā 'bhibhūya*
sattvaṁ bhavati bhārata
rajaḥ sattvaṁ tamaś cai 'va
tamaḥ sattvaṁ rajas tathā

10. Sattva dominates suppressing rajas and tamas; rajas dominates suppressing sattva and tamas; tamas dominates suppressing sattva and rajas, O Bhārata.

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
 ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

11. *sarvadvāreṣu dehe 'smin*
prakāśa upajāyate
jñānam yadā tadā vidyād
vivṛddham sattvaṁ ity uta

11. When the light of wisdom streams through every gate (of the body), know that then Sattva is predominating.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

12. *lobhaḥ pravṛttir ārambhaḥ*
karmanām aśmaḥ sprhā
rajasy etāni jāyante
vivṛddhe bharatarṣabha

12. With the dominance of rajas, O Best of Bhāratas (Arjuna), greed, activity, undertaking of (selfish) actions arise.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

13. *aparakāśo 'pravṛttiś ca*
pramādo moha eva ca
tamasy etāni jāyanite
vivṛddhe kurunandana

13. With the increase of tamas, O Kurunandana (Arjuna), prevails darkness, inactivity, negligence and delusion.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥

14. *yadā sattve pravṛddhe tu
pralayaṁ yāti dehabhṛt
tado 'ttamavidāṁ lokān
amalān pratipadyate*

14. When a person meets his end (death) with the prevalence of sattva, he then obtains the places of highest merit, the pure worlds of those who know the Highest.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

15. *rajasi pralayaṁ gatvā
karmasaṅgiṣu jāyate
tathā pralīnas tamasi
mūḍhayoniṣu jāyate*

15. Meeting his death during the prevalence of rajas, he is born among those attached to action, and he who dies during the prevalence of tamas is born to deluded wombs.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

16. *karmanah sukṛtasyā 'huḥ*
sāttvikam nirmalam phalam
rajasas tu phalam duḥkham
ajñānam tamasaḥ phalam

16. It is said that the fruit of virtuous actions is sattva—pure; while the fruit of rajas is sorrow and the fruit of tamas is ignorance.

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
 प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

17. *sattvāt saṁjāyate jñānam*
rajaso lobha eva ca
pramādomohau tamaso
bhavato 'jñānam eva ca

17. Of sattva is born knowledge, of rajas undoubtedly greed and tamas gives birth to negligence, stupor and also ignorance.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
 जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

18. *ūrdhvaṁ gacchanti sattvasthā*
madhye tiṣṭhanti rājasāḥ
jaghanyagunavṛttisthā
adho gacchanti tāmasāḥ

18. Those who abide in sattva rise to the higher worlds, while those who abide in rajas remain in the middle (mortal world) and those who abide in tamas sink to the lowest region.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १६ ॥

19. *nā 'nyam guṇebhyaḥ kartāraṁ
yadā draṣṭā 'nupaśyati
guṇebhyaś ca paraṁ veti
madbhāvaṁ so 'dhigacchati*

19. When the seer perceives no agent other than the Guṇas and knows the Supreme beyond the Guṇas, he attains to My Being.

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

20. *guṇān etān atītya trīn
dehī dehasamudbhavān
janmamṛtyujarāduḥkhair
vimukto 'mṛtam aśnute*

20. When the dweller in the body has overcome the three Guṇas out of which the body is evolved, he is freed from birth and death, decay and pain, and attains immortality.

अर्जुन उवाच—

कैलिङ्गस्त्रीन् गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥ २१ ॥

arjuna uvāca

21. *kair liṅgais trīn guṇān etān*

atīto bhavati prabho

kimācāraḥ katham cai 'tāms

trīn guṇān ativartate

Arjuna said:

21. What are the marks of him who has risen above the three Guṇas and what is his conduct? And how O Lord does he go beyond the Guṇas?

श्रीभगवानुवाच—

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

śrībhagavān uvāca

22. *prakāśam ca pravṛttiṁ ca*

moham eva ca pāṇḍava

na dveṣṭi saṁpravṛttāni

na nivṛttāni kāṅkṣati

The Blessed Lord said:

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22. He, O Pāṇḍava (Arjuna), who does not abhor

enlightenment, activity and delusion when they prevail
nor desires for them when they cease.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

23. *udāsīnavad āsīno*

guṇair yo na vicālyate
guṇā vartanta ity eva
yo 'vatiṣṭhati ne 'ngate

23. He, who seated unconcerned, is not moved by
the Guṇas and who, knows that Guṇas only act, is
firm and is never shaken;

समदुःखसुखःस्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

24. *samaduḥkhasukhaḥ svasthaḥ*

samaloṣṭāśmakāñcanah
tulyapriyāpriyo dhīras
tulyanindātmasaṁstutiḥ

24. Alike in pleasure and pain, who dwells in the
Self, for whom a clod of earth, a stone and gold are of
equal value, the dear and not dear are equal, is of a
firm mind and is the same in censure and praise.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

25. *mānāpamānayos tulyas
tulyo mitrāripakṣayoḥ
sarvārambhaparityāgī
guṇātītaḥ sa ucyate*

25. The same in honour and dishonour, the same to friend and foe, renouncing the sense of doership—he is said to have risen above the Guṇas.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

26. *mām ca yo 'vyabhicāreṇa
bhaktiyogena sevate
sa guṇān samatītyai 'tān
brahmabhūyāya kalpate*

26. One who serves Me with unswerving devotion, he crosses beyond the Guṇas and he becomes fit for realising Brahman.

ब्रह्मणो हि प्रतिष्ठाहमसृजस्तुल्यस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

27. *brahmaṇo hi pratiṣṭhā 'ham
amṛtasyā 'vyayasya ca
śāśvatasya ca dharmasya
sukhasyai 'kāntikasya ca*

27. For I am the abode of the Imperishable Brahman, the Immortal of everlasting Dharma (righteousness) and of unending Bliss.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभाग-
योगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

*Aum tatsdity śrīmad bhagavadgītāsupaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvāde guṇatraya-
vibhāgayogo nāma caturdaśo 'dhyāyaḥ.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the fourteenth chapter 'Yoga of the division of the three Guṇas'.

THE YOGA OF THE SUPREME PERSON

श्रीभगवानुवाच—

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

śribhagavān uvāca

1. *ūrdhvamūlam adhaḥśākham
aśvattham prāhur avyayam
chandāṁsi yasya parṇāni
yas taṁ veda sa vedavit*

The Blessed Lord said:

1. The imperishable Aśvattha (Banyan) tree* is said to be with its roots above and branches below; its leaves are the metres of the Vedas and he who knows it, is the knower of the Vedas.

* Aśvattha tree is in resemblance of the tree of creation.

SRIMAD BHAGAVAD GĪTĀ

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

2. *adhaś co 'rdhvaṃ prasṛtās tasya śākhā
guṇapravṛddhā viṣayapravālāḥ
adhaś ca mūlāny anusamītatāni
karmānubandhīni manusyaloke*

2. Its branches are spread below and above, nourished by the Guṇas, sense objects are its buds, and the roots stretch downwards in the world of men binding them with action.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूल-

मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

3. *na rūpam asye 'ha tatho 'palabhyate
nā 'nto na cā 'dir na ca sampratiṣṭhā
aśvattham enam suvirūḍhamūlam
asaṅgaśastrena drdhena chittvā*

3. Its form is not to be seen as such here, neither its beginning nor its origin nor its end. This firmly rooted *Āsvattha* can be cut asunder with the strong axe of non-attachment.

ततः पदं तत्परिमार्गितव्यं

यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

4. *tataḥ padaṁ tat parimārgitavyaṁ
yasmin gatā na nivartanti bhūyaḥ
tam eva cā 'dyaṁ puruṣaṁ prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī*

4. Then that goal should be sought, reaching where one returns not again, (saying to himself) I seek refuge in the Primal Person (Primal Puruṣa) from whom has come forth this ancient activity (of creation).

निर्मानमोहा जितसङ्गदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-

र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

5. *nirmānamohā jitasangadoṣā
adhyātmanityā vinivṛttakāmāḥ
dvandvair vimuktāḥ sukhaduḥkhasaṁjñair
gacchanty amūdhāḥ padaṁ avyayaṁ tat*

5. Those who are free from pride and delusion, who have conquered the evil of attachment, having subdued their desires, are dwelling constantly in the

self, liberated from dualities like pleasure and pain such undeluded ones go to that Eternal Goal.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

6. *na tad bhāsayate sūryo*
na śasāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramam mama

6. Having reached from where men do not return, is My Supreme Abode, which neither the sun, nor the moon, nor fire can illumine.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

7. *mamai 'vā 'mśo jīvaloke*
jīvabhūtaḥ sanātanaḥ
manahṣaṣṭhānī 'ndriyāṇi
prakṛtiśthāni karṣati

7. The jīva (soul) in the body is an eternal portion of Myself. Seated in the Prakṛti, it attracts the senses (five)—the mind being the sixth.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि सयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

8. *śarīraṁ yad avāpnoti*
yac cā 'py utkrāmatī 'śvaraḥ
grhītvai 'tāni samyāti
vāyur gandhān ivā 'śayāt

8. When Jiva takes up a body and when He leaves it, He leaves taking these, (senses and mind) as the wind carries the scents from their places.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
 अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ६ ॥

9. *śrotraṁ cakṣuḥ sparśanaṁ ca*
rasanaṁ ghrāṇam eva ca
adhiṣṭhāya manaś cā 'yaṁ
viṣayān upasevate

9. This Jiva—atman, while dwelling in the ear, the eye, the touch, taste, smell and mind as well, enjoys the objects of senses.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
 विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

10. *utkrāmantam sthitam vā 'pi*
bhuñjānam vā guṇānvitam
vimūḍhā nā 'nupaśyanti
paśyanti jñānacakṣuṣaḥ

10. The deluded do not perceive the soul departing from or dwelling in the body, enjoying the objects of senses, united with the Guṇas, but those who possess the eye of knowledge behold Him.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

11. *yatanto yoginaś cai 'naṁ*
paśyanty ātmany avasthitam
yatanto 'py akṛtātmāno
nai 'naṁ paśyanty acetasaḥ

11. The striving Yogis perceive Him, dwelling in the self, the ignorant, whose hearts are not pure, do not perceive Him, even though striving.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

12. *yad ādityagataṁ tejo*
jagad bhāsayate 'khilam
yac candramasi yac cā 'gnau
tat tejo viddhi māmakam

12. The brilliance in the sun that illumines the whole world, the brilliance in the moon and that which is in the fire, know that as Mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

13. *gām āviśya ca bhūtāni*
dhārayāmy aham ojasā
puṣṇāmi cau 'ṣadhiḥ sarvāḥ
somo bhūtvā rasātmakah

13. Permeating the earth I support all beings by
 My power and becoming the nectarian moon I nourish
 all plants.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

14. *aham vaiśvānaro bhūtvā*
prāṇināṃ deham āśritaḥ
prāṇāpānasamāyuktaḥ
pacāmy annaṃ caturvidham

14. Becoming the Vaiśvānara (fire) seated in the
 body of living beings and united with Prāna and Apāna
 breaths, I digest the fourfold food.

सर्वस्य चाहं हृदि संनिविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैर्हमेष वेदो

वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

15. *sarvasya cā 'ham hr̥di saṁniviṣṭo
mattaḥ smṛtir jñānam apohanam ca
vedaś ca sarvair aham eva vedyo
vedāntakṛd vedavid eva cā 'ham*

15. I alone reside in the hearts of all beings and from Me emanate memory, wisdom and also their loss; I am verily that which is to be known by the Vedas; I am the author of the Vedanta and I am the knower of the Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

16. *dvāv imau puruṣau loke
kṣaraś cā 'kṣara eva ca
kṣarah sarvāṇi bhūtāni
kūṭastho 'kṣara ucyate*

16. There are two kinds of Puruṣas in the world—the perishable and the imperishable. Of these the bodies of all beings are perishable and the kūṭusth (the soul) is imperishable.

उत्तमः पुरुषस्त्वत्तः परमस्त्वत्पुनरावृतः ।
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यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥

17. *uttamaḥ puruṣas tv anyah
paramātmē 'ty udāhṛtaḥ
yo lokatrayam āviśya
bibharty avyaya īśvaraḥ*

17. The Supreme Puruṣa called the higher Self is distinct (from both) and this Imperishable Lord enters the three worlds and sustains them.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

18. *yasmāt kṣaram atīto 'ham
akṣarād api co 'ttamaḥ
ato 'smi loke vede ca
prathitaḥ puruṣottamaḥ*

18. As I am beyond the perishable and higher than the imperishable, therefore, I am known in the world and in the Vedas as Puruṣottma (the Supreme Puruṣa).

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

19. *yo mām evam asaṁmūḍho
jānāti puruṣottamam*

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*sa sarvavid bhajati mām
sarvabhāvena bhārata*

19. O Bhārata (Arjuna), the undeluded who thus knows Me in reality as the Supreme Puruṣa, he knowing all, worships Me the all pervading with his whole being.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥

20. *iti guhyatamaṁ śāstram
idam uktaṁ mayā 'nagha
etad buddhvā buddhimān syāt
kṛtakṛtyaś ca bhārata*

20. Thus, O Bhārata the sinless one (Arjuna), the most mysterious science has been declared by Me; understanding this man becomes wise and he is filled with the sense of complete contentment.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो
नाम पञ्चदशोऽध्यायः ॥ १५ ॥

*Aum tatsdity śrīmad bhāgavadgītāsupaniṣatsu brahma-
vidyāyāṁ yogaśāstre śrīkrṣṇarjunasaṁvāde puruṣottama-
yogo nāma pañcadaśo 'dhyāyah.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkrṣṇa and Arjuna thus ends the fifteenth chapter 'Yoga of the Supreme Person'.

THE YOGA OF THE DIVISION BETWEEN THE DIVINE AND DEMONIAC ENDOWMENTS

श्रीभगवानुवाच—

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

śrībhagavān uvāca

1. *abhayaṁ sattvasaṁśuddhir*

jñānayogavyavasthitiḥ

dānaṁ damaś ca yajñaś ca

svādhyāyas tapa ārjavam

The Blessed Lord said:

1. Fearlessness, purity of heart, steadfastness in knowledge and Yoga, also giving of charity, control of senses, worship and sacrifice, study of the scriptures, austerity and straightforwardness.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

2. *ahiṁsā satyam akrodhas*
tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ
mārdavaṁ hrīr acāpalam

2. Harmlessness, truthfulness, absence of anger, renunciation, tranquillity of mind, abstaining from malicious talk, compassion to all creatures, absence of desire, gentleness, modesty, absence of fickleness.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
 भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥

3. *tejah kṣamā dhṛtiḥ śaucam*
adroho nā 'timānitā
bhavanti saṁpadaṁ daivīm
abhijātasya bhārata

3. Splendour, forgiveness, fortitude, purity, absence of malice, absence of pride—these O Bhārata, are the qualities of those endowed with divine virtues.

दम्भो दर्पोऽभिमानश्च क्रोधः पाशुष्यमेव च ।
 अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥

4. *dambho darpo 'timānaś ca*
krodhaḥ pāruṣyam eva ca
ajñānaṁ cā 'bhijātasya
pārtha saṁpadam āsurīm

4. Hypocrisy, arrogance, pride, anger, harshness and ignorance, these O Pārtha (Arjuna) are the marks of one who is born of demoniacal properties.

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

5. *daivī saṃpad vimokṣāya
nibandhāyā 'surī matā
mā śucaḥ saṃpadam daivīm
abhijāto 'si pāṇḍava*

5. Divine tendencies are deemed to be for liberation, the demoniacal for bondage. Grieve not, thou art born with divine properties, O Pāṇḍava (Arjuna).

द्वौ भूतसर्गा लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

6. *dvau bhūtasargau loka 'smin
daiva āsura eva ca
daivo vistaraśaḥ prokta
āsuram pārtha me śṛṇu*

6. There are two types of beings in the world, the divine and the demoniacal; the divine has been described at length; hear from Me, O Pārtha (Arjuna) of the demoniacal.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥

7. *pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nā 'pi cā 'cāro
na satyaṁ teṣu vidyate*

7. The demoniac do not know the way of action, nor the way of renunciation, neither are they aware of purity, nor good conduct, nor truth is found in them.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥ ८ ॥

8. *asatyam apratiṣṭhaṁ te
jagad āhur anīśvaram
aparasparasambhūtaṁ
kim anyat kāmahaitukam*

8. They say that the world is without truth, without basis, without a God, brought about by mutual union and caused by lust—what else?

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रक्रीणाः क्षयाय जगतोऽहिताः ॥९॥

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9. *etāṃ dṛṣṭim avaṣṭabhya*
naṣṭātmāno 'lpabuddhayaḥ
prabhavanty ugrakarmāṇaḥ
kṣayāya jagato 'hitāḥ

9. Holding this view, these ruined souls of small understanding, of cruel actions come forth as enemies for the destruction of the world.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
 मोहाद्गृहीत्वासद्ब्राह्मन्प्रवर्तन्तेऽशुचिव्रताः ॥१०॥

10. *kāmam āsṛitya duṣpūram*
dambhamānamadānvitāḥ
mohād grhītvā 'sadgrāhān
pravartante 'śucivratāḥ

10. Possessed of hypocrisy, conceit and arrogance given to insatiable passion, adopting vain ideas through delusion, they engage in action with impure resolves.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
 कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥

11. *cintām aparimeyāṃ ca*
pralayāntām upāśritāḥ
kāmopabhogaparamā
etavad iti niscitāḥ

11. Living with endless number of anxieties ending only with death, given to the enjoyments of sensual pleasures and regarding this as the ultimate.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

12. *āśāpāśaśatair baddhāḥ*
kāmakrodhaparāyaṇāḥ
ihante kāmabhogārtham
anyāyenā 'rthasañcayān

12. Bound by hundred ties of expectation, given over to passion and wrath, they strive to obtain wealth by unjust means for fulfilment of desires.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

13. *idam adya mayā labdham*
imam prāpsyē manoratham
idam asti 'dam api me
bhaviṣyati punar dhanam

13. 'This is gained by me, this desire I shall fulfill. I possess this money now and it shall be mine in future.'

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 असौ मया हतः शत्रुहनिष्ये चापरानपि ।
 ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

14. *asau mayā hataḥ śatrur*
haniṣye cā 'parānapi
īśvaro 'ham ahaṁ bhogī
siddho 'haṁ balavān sukhi

14. "That enemy has been slain by me and the rest I shall slay. I am the lord, I am the enjoyer, I am the perfect one."

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
 यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

15. *ādhyo 'bhijanavān asmi*
ko 'nyo 'sti sadr̥śo mayā
yakṣye dāsyāmi modiṣya
ity ajñānavimohitāḥ

15. "I am rich and high born. Who else is like unto me? I shall perform sacrifice, give charity and rejoice." Thus say, the deluded by ignorance.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
 प्रसक्ताः कामभोगेषु पतन्ति नरकशुची ॥ १६ ॥

16. *anekacittavibhrāntā*

*mohajālasamāvṛtāḥ
prasaktāḥ kāmabhogeṣu
patanti narake 'śucau*

16. Bewildered by numerous thoughts and entangled in the web of delusion, addicted to the gratification of self desires, they fall to the foulest hell.

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

17. *ātmasaṁbhāvitāḥ stabdhā*

*dhanamānamadānvitāḥ
yajante nāmayaज्ञैस्ते
dambhenā 'vidhipūrvakam*

17. Self-conceited, obstinate, filled with pride, and intoxicated by their wealth, they offer sacrifice for name, contrary to scriptural ordinance.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

18. *ahamkāraṁ balaṁ darpaṁ*

*kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātmaparadeheṣu*

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pradyumnānā bhīyasuyakāḥ

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18. Given to egoism, power, haughtiness, passion, anger—endowed with these, the malicious hate Me that dwells in the body of others and in their own.

तानहं द्विषतः क्रूरान्सारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

19. *tān ahaṁ dviṣataḥ krūrān*
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsuriṣv eva yoniṣu

19. These haters, sinful, cruel, vilest among men in the world, I hurl them in the demoniacal wombs again and again.

आसुरीं योनिमापन्ना मूढा जन्मन्ति जन्मन्ति ।
मामंप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

20. *āsuriṁ yonim āpannā*
mūḍhā janmani-janmani
mām aprāpyai 'va kaunteya
tato yānty adhamāṁ gatiṁ

20. O son of Kuntī (Arjuna), born in the demoniacal wombs, birth after birth, these deluded without ever attaining Me, sink to the lowest hell.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

21. *trividham narakasye 'dam
dvāraṁ nāśanam ātmanah
kāmaḥ krodhas tathā lobhas
tasmād etat trayaṁ tyajet*

21. The triple gates of hell are passion, anger and greed leading to the ruin of the self; therefore one should abandon them.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परांगतिम् ॥ २२ ॥

22. *etair vimuktaḥ kaunteya
tamodvārais tribhir naraḥ
ācaraty ātmanah śreyas
tato yāti parām gatim*

22. O son of Kuntī (Arjuna), the man who is liberated from these three gates of darkness, works for his own good and reaches that Supreme State.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

Digitized By Siddhanta eGangotri Gyaan Kosha

23. *yah śāstravidhim utsrjya
vartate kāmakārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim*

23. He who disobeys the ordinance of the scriptures and acts under the influence of his desires, neither attains success nor happiness nor the Supreme Goal.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

24. *tasmāc chāstraṁ pramāṇaṁ te
kāryākāryavyavasthītau
jñātvā śāstravidhānoktaṁ
karma kartum ihā 'rhasi*

24. Therefore, let the scripture be your authority in determining what ought to be done and what ought not to be done. Knowing this, you should act only in accordance with the sanction of scripture.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे श्रीकृष्णार्जुनसंवादे दैवासुरसंपद्विभाग-

योगो नाम षोडशोऽध्यायः ॥ १६ ॥

*Aum tatsadity śrīmad bhagavadgītāsūpaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvāde daivāsura-
sāmpadvibhāgayogo nāma ṣoḍaśo 'dhyāyaḥ.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the sixteenth chapter 'Yoga of the Division between the Divine and Demonic Endowments'.

THE YOGA OF THE THREEFOLD DIVISION OF FAITH

अर्जुन उवाच—

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

arjuna uvāca

1. *ye śāstravidhim utsrjya
yajante śraddhayā 'nvitāḥ
teṣāṃ niṣṭhā tu kā kṛṣṇa
sattvam āho rajas tamah*

Arjuna said:

1. Those who perform sacrifices with faith, neglecting the injunctions of the scripture, what O Kṛṣṇa, is the state of their devotion? Is it Sāttvic, Rājasic or Tāmsic?

श्रीभगवानुवाच—

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

SRIMAD BHAGAVAD GĪTĀ
śribhagavān uvāca

2. *trividhā bhavati śraddhā*
dehinām sā svabhāvajā
sāttvikī rājasi cai 'va
tāmasī ce 'ti tām śṛṇu

The Blessed Lord said :

2. Threefold is the faith of the embodied beings, born from their own nature—Sāttvic, Rājasic or Tāmasic. Hear that from Me.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
 श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

3. *sattvānurūpā sarvasya*
śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo
yo yacchraddhaḥ sa eva saḥ

3. O Bhārata (Arjuna), the faith of each is in accordance with his own nature. The man is of the nature of his faith; as a man's faith is, so verily he is.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
 प्रेतान्भूतगणाश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

4. *yajante sātṭvikā devān*
yakṣarakṣāṁsi rājasāḥ
pretān bhūtagaṇāṁś cā 'nye
yajante tāmasā janāḥ

4. Men of Sāttvic nature worship the gods, the Rājasic worship the demi-gods and demons, and the Tāmasic worship the spirits and ghosts.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
 दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

5. *aśāstravihitam ghoram*
tapyante ye tapo janāḥ
dambhāhamkārasaṁyuktāḥ
kāmarāgabalanvitāḥ

5. Those men who practise austere penance not sanctioned by the scriptures, are given to hypocrisy and egoism impelled by the force of lust, power and attachment.

कर्षयन्तः शरीरस्थं भूतप्रासमचेतसः ।
 मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

6. *karṣayantaḥ śarirastham*
bhūtagrāmam acetasaḥ
mān cāi va nāniśchayaṁ
tān viddhy āsuraniścayān

6. Senselessly torturing the body (organs and senses), also Me, who dwells in the body, know thou, these people to be of demoniacal resolve.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

7. *āhāras tv api sarvasya
trividho bhavati priyaḥ
yajñas tapas tathā dānaṁ
teṣāṁ bhedam imaṁ śṛṇu*

7. The food also which is dear to all, is of three kinds. So are the sacrifices, austerity and charity. Hear now of the distinction of these.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याःस्निग्धाःस्थिरा हृद्या आहाराःसात्त्विकप्रियाः॥ ८ ॥

8. *āyuhṣattvabalārogya-
sukhaprītivivardhanāḥ
rasyāḥ snigdhaḥ sthirā hr̥dyā
āhārāḥ sāt̥tvikapriyāḥ*

8. The foods which promote longevity, purity, strength, health, happiness and cheerfulness are juicy, oleaginous, substantial, agreeable and dear to Sāttvic people.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

9. *kaṭvamlalavaṇātyuṣṇa-
tikṣṇarūkṣavidāhinaḥ
āhārā rājasasye 'stā
duḥkhaśokāmayapradāḥ*

9. Foods which are bitter, sour, salty, hot pungent, dry, burning are productive of pain, grief and disease, are dear to Rājasic people.

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

10. *yātayāmaṁ gatarasaṁ
pūti paryuṣitaṁ ca yat
ucchiṣṭam api cā 'medhyaṁ
bhojanaṁ tāmasapriyam*

10. Foods which are half cooked, rotten, stale, putrid, refuse and impure, are dear to the Tāmasic.

अफलाकाङ्क्षिर्मर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

11. *aphalākāṅkṣibhir yajño
vidhidṛṣṭo ya ijjate
yastavyameve'ti manah
samādhāya sa sātत्वikah*

11. The sacrifice which is offered by men as enjoined by the scripture without having desire for the fruit thereof, with a firm belief that to do so is duty, is Sāttvic in nature.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

12. *abhisandhāya tu phalaṁ
dambhārtham api cai 'va yat
ijyate bharataśreṣṭha
taṁ yajñam viddhi rājasam*

12. That sacrifice, however, which is offered with the idea of fruit and also for the sake of ostentation, know it to be Rājasic, O Best of Bhāratas (Arjuna).

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

13. *vidhihinam asṛstānnam
mantrahinam adakṣiṇam
śraddhāviraḥitaṁ yajñam
tāmasaṁ paricakṣate*

13. That sacrifice in which the word of scripture is not observed, no food is distributed, no mantras are chanted, without payment of sacrificial fee and offered without faith—such a sacrifice is said to be Tāmasic.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥

14. *devadvijaguruprājña-
pūjanam śaucam ārjavam
brahmacaryam ahimsā ca
śārīram tapa ucyate*

14. Worship of the gods, of the twice born, of preceptors and of the wise; purity, uprightness continence and non-injury—this is said to be the austerity of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

15. *aṇudvegakaram vākyaṁ
satyaṁ priyahitam-ca yat
svādhyāyābhyasanam cai 'va
vāṇimayaṁ tapa ucyate*

15. Speech which causes no offence, which is truthful, pleasant and beneficial and the practice of the study of sacred scriptures, is called austerity of speech.

मनःप्रसादः सौख्यं सौवासनं तप उच्यते ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

SRIMAD BHAGAVAD GITA

16. *manahprasādaḥ saumyatvaṁ
maunam ātmavinigrahaḥ
bhāvasaṁśuddhir ity etat
tapo mānasam ucyate*

16. Serenity of mind (also cheerfulness), gentleness, silence, self restraint, purification of soul, this is called the austerity of mind.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

17. *śraddhayā parayā taptam
tapas tat trividham naraiḥ
aphalākāṅkṣibhir yuktaiḥ
sāttvikam paricakṣate*

17. The threefold austerity, performed with supreme faith by Yogīs having no desire for fruit, is said to be Sāttvic.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

18. *satkāramānapūjārtham
tapo dambhena cai va yat
kriyate tad iha proktaṁ
rājasam calam adhravam*

18. Austerity which is practised with the object of gaining respect, honour and worship, and for ostentation, is said to be Rājasic; it is unstable and transitory.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १६ ॥

19. *mūdhagrāhenā 'tmano yat
piḍayā kriyate tapaḥ
parasyo 'tsādanārtham vā
tat tāmasam udāhṛtam*

19. The austerity done in self-torture with a deluded understanding, or with the object of destroying another. is declared as Tāmasic.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

20. *dātavyam iti yad dānam
diyate 'nupakāriṇe
deśe kāle ca pātre ca
tad dānam sāttvikam smṛtam*

20. That gift which is given as a duty to give, is given to one from whom no return is expected, and with due regard to place, time and recipient is said to be Sāttvic.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

21. *yat tu pratyupakārārthaṁ
phalam uddiśya vā punaḥ
diyate ca parikṛṣṭaṁ
tad dānaṁ rājasam smṛtam*

21. That gift however, which is made in a grudging mood, with the object of getting some reward in return, or with a view to gain, is said to be Rājasic.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

22. *adeśakāle yad dānam
apātrebhyaś ca diyate
asatkṛtam avajñātaṁ
tat tāmasam udāhṛtam*

22. The gift which is made at an improper place and time, given without proper respect to unworthy persons, is said to be Tāmasic.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

23. *aum tat sad iti nirdeśo
brahmaṇas trividhaḥ smṛtaḥ
brāhmaṇās tena vedās ca
yajñās ca vihitāḥ purā*

23. "AUM TAT SAT" this is said to be the three-fold designation of Brahman; by that were created the Brahmans, the Vedas and the Sacrifices in the ancient (times).

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

24. *tasmād aum ity udāhṛta
yajñadanātapaḥkriyāḥ
pravartante vidhānoktāḥ
satataṁ brahmavādinām*

24. Therefore, acts of sacrifice, gift and penance are always commenced with the utterance of 'Aum' as enjoined in the scriptures by the expounders of Brahman.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

25. *tad ity anabhisandhāya
phalaṁ yajñatapaḥkriyāḥ
dānakriyās ca vīdhānāḥ
kriyante mokṣakāṅkṣibhiḥ*

25. Uttering 'Tat' without regard for fruit, various acts of sacrifice and gifts are performed by the seekers of liberation.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

26. *sadbhāve sādhubhāve ca
sad ity etat prayujyate
praśaste karmaṇi tathā
sacchabdaḥ pārtha yujyate*

26. 'Sat' is used in the sense of reality and of goodness; O Pārtha! (Arjuna), the word 'Sat' is also used for auspicious work.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवामिधीयते ॥ २७ ॥

27. *yajñe tapasi dāne ca
sthitih sad iti co 'cyate
karma cai 'va tadarthīyaṁ
sad ity evā 'bhidhiyate*

27. Steadfastness in sacrifice, penance and gift is called 'Sat' and verily action for His sake is termed as 'Sat'.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्रेत्य नो इह ॥ २८ ॥

28. *aśraddhayā hutam dattam
tapas taptam kṛtam ca yat
asad ity ucyate pārtha
na ca tai pretya no iha*

28. However without faith, whatever is sacrificed, charity done, austerity observed and auspicious rites performed, are said to be 'Asat' here and hereafter (after death), O Pārtha.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभाग-
योगो नाम सप्तदशोऽध्यायः ॥ १७ ॥

*Aum tatsadity śrīmad bhagavadgītāsūpaniṣatsu brahma-
vidyāyām yogasāstre śrīkṛṣṇarjunasaṁvāde śradhātraya-
vibhāgayogo nāma saptadaśo dhyāyāḥ.*

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the seventeenth chapter 'The Yoga of the Threefold Division of Faith'.

THE YOGA OF LIBERATION BY RENUNCIATION

अर्जुन उवाच—

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदिनुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

arjuna uvāca

1. *saṁnyāsasya mahābāho
tattvam icchāmi veditum
tyāgasya ca hṛṣīkeśa
prṥthak keśinisūdana*

Arjuna said:

1. I desire to know severally, O mighty-armed, the truth of Saṁnyāsa and of Tyāga, O Hṛṣīkeśa (Kṛṣṇa), O Keśinisūdana (Kṛṣṇa).

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

śrībhagavān uvāca

2. *kāmyānām karmaṇām nyāsam
saṁnyāsam kavayo viduḥ
sarvakarmaphalatyāgam
prāhus tyāgam vicakṣaṇāḥ*

The Blessed Lord said:

2. The sages understand Saṁnyāsa as renunciation of action prompted by desire; and the wise declare Tyāga to be abandonment of the fruits of all actions.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

3. *tyājyaṁ doṣavad ity eke
karma prāhur manīṣiṇaḥ
yajñadānatapaḥkarma
na tyājyaṁ iti cā 'pare*

3. Men of learning say that all action is evil and as such should be abandoned; while others declare that acts of sacrifice, charity and penance should not be given up.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

4. *niścayaṁ śṛṇu me tatra
tyāge bharatasattama
tyāgo hi puruṣavyāghra
trividhaḥ saṁprakīrtitaḥ*

4. Listen to my decision, O best of Bharatas (Arjuna), the truth about Tyāga. Tyāga*, O lion among men (Arjuna), is said to be of three kinds.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

5. *yajñadānatapahkarma
na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś cai 'va
pāvanāni manīṣiṇām*

5. Acts of sacrifice, charity and penance should not be given up. They must be performed, for sacrifice, gift and penance are purifiers of the learned.

एतान्यपि तु कर्माणि सङ्गम्यत्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

6. *etāny api tu karmāṇi
saṅgaṁ tyaktvā phalāni ca
kartavyāni 'ti me pārtha*

CC-0. ~~niścayaṁ me tatra~~ *niścayaṁ me tatra*

*Tyāga—abandonment of the fruits of action.

6. Therefore, O Pārtha, my considered and best opinion is that these acts and all other duties be performed thereof relinquishing attachment to the fruit.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥

7. *niyatasya tu saṁnyāsaḥ
karmaṇo no 'papadyate
mohāt tasya parityāgas
tāmasaḥ parikīrtitaḥ*

7. Verily, the renunciation of bounded duty is not proper; the abandonment of the same from delusion, is declared to be Tāmasic.

दुःखमित्येव यत्कर्म कायक्लेशमयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

8. *duḥkham ity eva yat karma
kāyākṣaḥbhayāt tyajet
sa kṛtvā rājasam tyāgam
nai 'va tyāgaphalam labhet*

8. He who abandons action as troublesome, from fear of physical suffering, does not attain the merit of relinquishment; for this kind of relinquishment is considered Rājasic.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गत्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥६॥

9. *kāryam ity eva yat karma
niyataṁ kriyate 'rjuna
saṅgaṁ tyaktvā phalaṁ cai 'va
sa tyāgaḥ sātṭviko mataḥ*

9. Obligatory action, which is done as a duty, giving up attachment and fruit, that alone is regarded as a Sāttvic form of relinquishment.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

10. *na dveṣṭy akuśalaṁ karma
kuśale nā 'nuṣajjate
tyāgī sattvasamāviṣṭo
medhāvi chinnaśaṁsayah*

10. A man who has no aversion to disagreeable work, and has no attachment to agreeable actions, is a man who has attained purity, is freed from doubts, he is wise and he has relinquished.

न हि देहभूता शक्यं त्यक्तुं कर्मण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

11. *na hi dehabhṛtā śakyaṃ
tyaktuṃ karmāṇy aśeṣataḥ
yas tu karmaphalatyaḡi
sa tyāḡi 'ty abhidhīyate*

11. Verily it is not possible for embodied beings to renounce all action completely, but he who renounces the fruit of action is called a man of renunciation.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

12. *aniṣṭam iṣṭam miśraṃ ca
trividhaṃ karmaṇaḥ phalam
bhavaty atyāgināṃ pretya
na tu saṃnyāsināṃ kvacit*

12. The threefold fruit of action—good, bad and mixed is reaped after death by those who have not renounced the fruit; but for those who have renounced the fruit, there is none whatsoever.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

13. *pañcai 'tāni mahābāho
kāraṇāni nibodha me
sāṃkhya-kṛtānte prōktāni
siddhaye sarvakarmaṇām*

13. O Mighty-armed (Arjuna), know from Me the five causes as said in the Sāṁkhya system for the accomplishment of all actions.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४॥

14. *adhiṣṭhānaṁ tathā kartā*
karaṇaṁ ca prthagvidham
vividhāś ca prthakceṣṭā
daivaṁ cai 'vā 'tra pañcamam

14. The seat, the doer, various sense functions, diverse activities (efforts), and the fifth is providence.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

15. *śarīravāṇmanobhir yat*
karma prārabhate naraḥ
nyāyyaṁ vā viparītaṁ vā
pañcai 'te tasya hetavaḥ

15. Whatever action a man performs by his body, mind and speech—whether right or wrong, these five are its causes.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

16. *tatrai 'vaṁ sati kartāram
ātmānaṁ kevalaṁ tu yaḥ
paśyaty akṛtabuddhitvān
na sa paśyati durmatih*

16. This being so, he who owing to his impure reason, sees the Self as the doer is of imperfect judgement, and he sees not.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

17. *yasya nā 'haṁkṛto bhāvo
buddhir yasya na lipyate
hatvā 'pī sa imāṁl lokān
na hanti na nibadhyate*

17. He whose mind is free from self sense (egoism), and whose understanding is free from attachment, even though slaying all these people, slays not, nor is he bound.

ज्ञानं ज्ञेयं परिज्ञातं त्रिविधं कर्मसंयुजः ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

18. *jñānaṁ jñeyam pariñātā*
trividhā karmacodanā
karaṇam karma karte 'ti
trividhaḥ karmasaṅgrahaḥ

18. Threefold motivation of action is knowledge, knower and the object of knowledge; the threefold constituents of action are the means, the work and the agent.

ज्ञानं कर्म च कर्ता च त्रिवैव गुणभेदतः ।
 प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १६ ॥

19. *jñānaṁ karma ca kartā ca*
tridhai 'va guṇabhedataḥ
procyate guṇasaṅkhyāne
yathāvac chṛṇu tāny api

19. Knowledge, action and doer are said to be of three kinds, as classified in the Sāṅkhya system which are due to the difference in qualities of the guṇas. Hear now of them.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
 अविभक्तं विभक्तेषु तज्ज्ञानं विद्विसात्त्विकम् ॥ २० ॥

20. *sarvabhūteṣu yenai 'kaṁ*
bhāvam avyayam iksate
avibhaktam vibhakteṣu
taj jñānaṁ viddhi sātṭvikam

20. That by which the one Imperishable Being is seen in all beings—undivided among the divided, know that knowledge to be Sāttvic.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

21. *pr̥thaktvena tu yaj jñānaṁ
nānābhāvān pr̥thagvidhān
veti sarveṣu bhūteṣu
taj jñānaṁ viddhi rājasam*

21. And that knowledge by which the manifold existence is seen as separate from the other, know that knowledge to be Rājasic.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहेतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

22. *yat tu kṛtsnavad ekasmin
kārye saktam ahetukam
atattvārthavad alpaṁ ca
tat tāmasam udāhṛtam*

22. That knowledge by which one holds to one individual effect as if it were the whole, without reason, without recognising the truth is of no value and is considered Tāmasic.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

23. *niyatam saṅgarahitam
arāgadveṣataḥ kṛtam
aphalaprepsunā karma
yat tat sāttvikam ucyate*

23. That action which is obligatory and performed without attachment, without sense of doership and without love or hatred by one not desiring fruits, is said to be Sāttvic.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायसं तद्राजसमुदाहृतम् ॥ २४ ॥

24. *yat tu kāmepsunā karma
sāhaṁkāreṇa vā punaḥ
kriyate bahulāyāsam
tad rājasam udāhṛtam*

24. But that action which is done in great toil, promoted by desire and egoism is said to be Rājasic.

अनुबन्धं क्षयं हिंसात्मनवेक्ष्य च पौरुषम् ।
मोहादिरन्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

25. *anubandham kṣayam himsām
anavekṣya ca paurusam
mohād ārabhyate karma
yat tat tāmasam ucyate*

25. Action that is done out of ignorance, without any regard for capacity and results, being a loss to oneself and of injury to others, is considered Tāmasic.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

26. *muktasaṅgo 'nahanvādi
dhr̥tyutsāhasamanvitah
siddhyasiddhyor nirvikārah
kartā sāttvika ucyate*

26. Free from attachment, not using egoistic speech, endowed with firmness and enthusiasm, unaffected by success or failure, such a doer is said to be Sāttvic.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

27. *rāgī karmaphalaprepsur
lubdho himsātmako 'śuciḥ
harsasokānvitah kartā
rājasah parikirtitah*

27. Passionate and seeking the fruits of action, indulging in violence, impure and swayed by joy and sorrow—such a doer is said to be Rājasic.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

28. *ayuktaḥ prākṛtaḥ stabdhaḥ*
śaṭho naikṛtiko 'lasaḥ
viṣādi dirghasūtrī ca
kartā tāmasa ucyate

28. Unbalanced, without discrimination, stubborn, deceitful, malicious, slothful, despondent and procrastinating—such a doer is said to be Tāmasic.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

29. *buddher bhedaṁ dhr̥teś caī 'va*
guṇatas trividhaṁ śṛṇu
procyamānam aśeṣeṇa
pr̥thaktvena dhanamjaya

29. Hear now the threefold distinction of understanding and steadiness, O Dhanamjaya (Arjuna), according to the qualities of guṇas in full and severally.

प्रवृत्ति च निवृत्ति च कार्यकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

30. *pravṛttiṁ ca nivṛttiṁ ca*
kāryākārye bhayābhaye
bandhaṁ mokṣaṁ ca yā veti
buddhiḥ sā pārtha sāttvikī

30. O Pārtha, that understanding (Budhi), by which one knows of the path of activity and the path of renunciation, what ought to be done and what ought not to be done, of fear and fearlessness, what binds and what liberates the soul, is the nature of a Sāttvic person.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

31. *yayā dharmam adharmaṁ ca*
kāryaṁ cā 'kāryaṁ eva ca
ayathāvat prajānāti
buddhiḥ sā pārtha rājasi

31. That by which one wrongly understands Dharma (righteousness) and Adharma (unrighteousness) and also what ought to be done and what ought not to be done, that understanding O Pārtha, is Rājasic.

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

32. *adharmam dharmam iti yā
manyate tamasā 'vṛtā
sarvārthān viparītānś ca
buddhiḥ sā pārtha tāmasī*

32. O Pārtha, that understanding which enveloped in darkness, wrongly accepts Adharma (unrighteousness) as Dharma (righteousness) and regards all things contrary, is of a Tāmasic nature.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

33. *dhṛtyā yayā dhārayate
manahprāṇendriyakriyāḥ
yogenā 'vyabhicāriṇyā
dhṛtiḥ sā pārtha sātṭvikī*

33. The unwavering firmness by which through yoga one controls the functions of the mind, life breath, senses, that firmness O Pārtha, is Sātṭvic.

यया तु धर्मकामार्थान्धृत्या धारयतेर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

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34. *yayā tu dharmakāmārthān**dhṛtyā dhārayate 'rjuna**prasaṅgena phalākāṅkṣī**dhṛtiḥ sā pārtha rājasi*

34. But that firmness by which, O Arjuna, one clings to virtue, wealth, pleasures with attachment and desire for fruit,—that, O Pārtha, is Rājasic firmness.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

35. *yayā svapnaṁ bhayaṁ śokaṁ**viṣādaṁ madam eva ca**na vimuñcati durmedhā**dhṛtiḥ sā pārtha tāmasi*

35. That firmness by which a fool does not give up sleep, fear, grief, despair and arrogance,—that firmness is Tāmasic.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

36. *sukhaṁ tv idānīm trividhaṁ**śṛṇu me bharatarṣabha**abhyāsād ramate yatra**duḥkhāntaṁ ca nigacchati*

36. O best of Bharata (Arjuna), hear from Me now the three kinds of happiness. That in which one finds happiness through 'practice' brings him to the end of sorrow.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

37. *yat tad agre viṣam iva
pariṇāme 'mṛtopamam
tat sukhaṁ sāttvikaṁ proktam
ātmabuddhiprasādajam*

37. That happiness which is like poison in the beginning and like nectar in the end, born of blissful knowledge of the self, that happiness is Sāttvic.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

38. *viṣayendriyaśaṁyogād
yat tad agre 'mṛtopamam
pariṇāme viṣam iva
tat sukhaṁ rājasam smṛtam*

38. That joy which is derived from the contact of the senses with their objects, at first is like nectar and is like poison in the end, such happiness is said to be Rājasic.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

39. *yad agre cā 'nubandhe ca
sukhaṁ mohanamātmanah
nidrālasypmamādottham
tat tāmasam udāhrtam*

39. That happiness which deludes the soul in the beginning and in the end, which is born from sleep, sloth and heedlessness, that is declared as Tāmasic.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

40. *na tad asti prthivyām vā
divi deveṣu vā punaḥ
sattvaṁ prakṛtijair muktaṁ
yad ebhiḥ syāt tribhir guṇaiḥ*

40. There is not a being on earth, nor in the heavens nor among the celestial beings, who is free from these three qualities (guṇas) born of nature.

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ब्राह्मणक्षत्रियविशं शूद्राणां च परतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

41. *brāhmaṇakṣatriyaviśāṁ
śūdrāṇāṁ ca param̐tapa
karmāṇi pravibhaktāni
svabhāvaprabhavair guṇaiḥ*

41. O Param̐tapa, the duties of Brāhmins, of Kṣatriyas, Vaiśyas as also Śūdras, are divided according to the qualities born of their respective nature.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

42. *śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānaṁ āstikyaṁ
brahmakarma svabhāvajam*

42. Serenity, self control, austerity, purity, forgiveness straightforwardness, wisdom, knowledge, belief in God; these are the duties of the Brāhmin born of his nature.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

43. *śauryaṁ tejo dhṛtir dākṣyaṁ
yuddhe cā 'py apalāyanam
dānaṁ iśvara-bhāvaś ca
kṣātraṁ karma svabhāvajam*

43. Heroism, vigour, firmness, bravery, resourcefulness, not running away from battle, generosity, rulership—are the Kṣatriyas duties born of his own nature.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मिकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

44. *kṛṣigaurakṣyavāṇijyam*
vaiśyakarma svabhāvajam
paricaryātmakam karma
śūdrasyā 'pi svabhāvajam

44. Cultivation, rearing of cows and trade are the duties of Vaiśyas born of his own nature. Action consisting of service is the duty of the Śūdra born of his own nature.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

45. *sve-sve karmany abhirataḥ*
samsiddhim labhate narah
svakarmanirataḥ siddhim
yathā vindati tac chrṇu

45. Each man devoted to his own duty attains the highest perfection. How can one, devoted to his own duty, attain perfection, listen of that now.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

46. *yataḥ pravṛttir bhūtānām
yena sarvam idaṁ tatam
svakarmanā tam abhyarcya
siddhiṁ vindati mānavaḥ*

46. He from whom all beings emanate, and by Whom all this is pervaded, by worshipping Him through performance of his own duty, man attains perfection.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

47. *śreyān svadharmo viguṇaḥ
paradharmāt svanuṣṭhitāt
svabhāvaniyataṁ karma
kurvanā pnoti kilbiṣam*

47. Better is one's own duty, though devoid of merit, than the duty of another well performed. He who attends to one's own duty ordained by one's own nature does not incur sin.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

48. *sahajam karma kaunteya
sadoṣam api na tyajet
sarvārambhā hi doṣeṇa
dhūmenā 'gnir ivā 'vṛtāḥ*

48. O Kaunteya (Arjuna), one should not give up one's own duty though defective. All undertakings are tainted with defects, as fire by smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४६ ॥

49. *asaktabuddhiḥ sarvatra
jitātmā vigatasprhaḥ
naiṣkarmyasiddhiṁ paramām
saṁnyāsenā 'dhigacchati*

49. He whose intellect is unattached all around, who has subdued his self, freed from desire—he attains the supreme state of freedom from action by renunciation.

सिद्धिं प्राप्नो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

50. *siddhiṁ prāpto yathā brahma
tathā 'pnoti nibodha me
samāsenai 'va kaunteya
niṣṭhā jñānasya yā parā*

50. O Kaunteya (Arjuna), know from Me briefly how he, who has attained perfection reaches Brahma, the supreme state of knowledge.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥

51. *buddhyā viśuddhayā yukto*
dhṛtyā 'tmānaṁ niyamy ca
śabdādin viṣayāṁs tyaktvā
rāgadveṣau vyudasya ca

51. Endowed with pure understanding, controlling the self with firmness, turning away from sound, and the objects of sense and not giving way to hatred and attraction.

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

52. *viviktasevī laghvāśī*
yatavākkāyamānasah
dhyānayogaparo nityaṁ
vairāgyaṁ samupāśritaḥ

52. Living in solitude, eating little, restraining body, mind and speech, always engaged in meditation and yoga and taking shelter in dispassion.

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

53. *ahaṅkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ parigrahaṁ
vimucya nirmamaḥ śānto
brahmabhūyāya kalpate*

53. Casting away egoism, force, arrogance, lust, anger and devoid of greed for possessions, free from the notion of 'mine' and serene—such a person is qualified to be one with Brahma.

ब्रह्मभूतः प्रसन्नात्मान शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

54. *brahmabhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
madbhaktiṁ labhate parāṁ*

54. Attaining Brahma, that cheerful self neither grieves nor desires; the same to all beings, he obtains supreme devotion to Me.

भक्त्या मामभिजानाति यावान्मास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

55. *bhaktyā mām abhijānāti*
yāvān yaś cā 'smi tattvataḥ
tato mām tattvato jñātvā
viśate tadanantaram

55. He realizes Me by devotion, in essence, what and who I am in truth. Then knowing Me in reality, he forthwith enters into Me.

सर्वकर्माण्यपि सदा कुर्वाणो मद्वचपाश्रयः ।
 मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

56. *sarvakarmāṇy api sadā*
kurvāṇo madvyapāśrayaḥ
matprasādād avāpnoti
śāśvataṁ padam avyayam

56. Always doing all actions, taking refuge in Me, by My Grace, he obtains the eternal, indestructible Abode.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
 बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

57. *cetasā sarvakarmāṇi*
mayi samnyasya matparah
buddhiyogam upāśritya
maccittah satataṁ bhava

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57. Therefore, mentally resigning all actions to Me, with Myself as the ultimate goal, resorting to Yoga of equanimity, with the mind resting on Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥५८॥

58. *maccittāḥ sarvadurgāṇi
matprasādāt tariṣyasi
atha cet tvam ahaṁkārān
na śroṣyasi vinakṣyasi*

58. With your mind thus fixed on Me, you shall overcome all difficulties by My grace. If out of pride you will not listen to Me, you shall perish.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९॥

59. *yad ahaṁkāram āśritya
na yotsya iti manyase
mithyai 'sa vyavasāyas te
prakṛtis tvāṁ niyoṣyati*

59. If by egoism, you think "I will not fight," this resolve of yours is vain. Your own nature will drive you to fight.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

60. *svabhāvajena kaunteya
nibaddhaḥ svena karmaṇā
kartuṁ ne 'cchasi yan mohāt
kariṣyasy avaśo 'pi tat*

60. O Kaunteya, that which, out of delusion you do not wish to do, you shall do, bound by action born of your own nature.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

61. *īśvaraḥ sarvabhūtānām
hṛddeśe 'rjuna tiṣṭhati
bhrāmayan sarvabhūtāni
yantrārūdhāni māyayā*

61. O Arjuna, the Lord dwells in the heart of all beings and through His illusive force revolves all beings as if mounted on a machine.

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परा शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

62. *tam eva śaraṇam gaccha*
sarvabhāvena bhārata
tatprasādāt param śāntim
sthānam prāpsyasi śāśvatam

62. Seek refuge in Him alone with all your being. Through His grace you shall attain the Supreme State and the Eternal Abode.

इति ते ज्ञानमाख्यातं गुह्याद् गुह्यतरं मया ।
 विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

63. *iti te jñānam ākhyātam*
guhyād guhyataram mayā
vimṛśyai 'tad aśeṣeṇa
yathe 'cchasi tathā kuru

63. Thus, the knowledge more secret than all secrets has been imparted to you by Me. Reflect on it fully and then act as you wish.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
 इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

64. *sarvaguhyatamam bhūyaḥ*
śṛṇu me paramam vacaḥ
īṣṭo 'sime dṛḍham iti
tato vaksyāmi te hitam

64. Hear again My Supreme Word, the most secret of all. You are exceedingly dear to Me, therefore I shall tell it for your good.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
 मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

65. *manmanā bhava madbhakto*
madyāji mām namaskuru
mām evai śyasi satyaṁ te
pratijāne priyo 'si me

65. Fix your mind on Me, be devoted to Me, worship Me, prostrate before Me and you shall come to Me only. Truly this is My promise to you for you are dear to Me.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

66. *sarvadharmān parityajya*
mām ekaṁ śaraṇaṁ uraja
ahaṁ tvā sarvapāpebhyo
mokṣayiṣyāmi mā śucaḥ

66. Abandoning all duties, take refuge in Me alone, for I shall liberate you of all sins,—grieve not.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽम्यसूयति ॥ ६७ ॥

67. *idaṁ te nā 'tapaskāya*
nā 'bhaktāya kadācana
na cā 'śuśrūṣave uācyam
na ca mām yo 'bhyasūyati

67. Never is this to be spoken by you to one who is not austere, nor to one without devotion, nor to him who desires not to listen, nor yet to him who speaks ill of Me.

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
 भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

68. *ya maṁ paramaṁ guhyaṁ*
madbhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evai 'syaty asaṁśayaḥ

68. He, however, who with supreme adoration to Me shall teach this Supreme Secret to My devotees, he shall attain Me, of this there is no doubt.

न च तस्मात्प्राप्त्यर्थं कश्चिन्मे धियाकृतम् ।
 भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

69. *na ca tasmān manuṣyeṣu
kaścin me priyakṛttamah
bhavitā na ca me tasmād
anyah priyataro bhuvi*

69. Among men, there is none who does Me a dearer service than he, nor shall any one in this world be dearer to Me than he.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

70. *adhyeṣyate ca ya imam
dharmyam saṁvādam āvayoh
jñānayajñena tenā 'ham
iṣṭaḥ syām iti me matih*

70. And he who shall study this sacred dialogue of ours, by him shall I be worshipped through the sacrifice of wisdom. Such is My conviction.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

71. *śraddhāvān anasūyaś ca
śṛṇuyād api yo narah
so 'pi muktaḥ śubhāml lokān
prāpnuyāt puṇyakarmaṇām*

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71. The man who hears this with faith, who does not cavil, he too, liberated, shall attain the higher region attained through deeds of merit.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ ७२ ॥

72. *kaccid etac chrutam pārtha*
tvayai 'kigreṇa cetasā
kaccid ajñānasam̐mohah
pranastas te dhanam̐jaya

72. O Pārtha (Arjuna), have you heard this with single minded attention? Has your delusion born of ignorance been dispelled O Dhanam̐jaya (Arjuna)?

अर्जुन उवाच—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

arjuna uvāca

73. *naṣṭo mohah smṛtir labdhā*
tvatprasādān mayā 'cyuta
sthito 'smi gatasandehah
kariṣye vacanam̐ tava

Arjuna said:

73. My delusion is destroyed, my memory has come back with Thy grace, O Achyuta, I stand firm, my doubts dispelled, I shall do Thy bidding.

संजय उवाच—

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

saṁjaya uvāca

74. *ity ahaṁ vāsudevasya
pārthasya ca mahātmanah
saṁvādam imam aśrauṣam
adbhutaṁ romaharṣaṇam*

Sanjaya said:

74. Thus have I heard this marvellous dialogue between Vāsudeva (Kṛṣṇa), and the great souled Pārtha, which fills me with ecstasy.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

75. *vyāsaprasādāc chrutavān
etaḍ guhyam ahaṁ param
yogaṁ योगेश्वरात् कृष्णात्
sākṣāt kathayataḥ svayam*

75. By the grace of Vyāsa, I heard this most sacred, and supreme Yoga from the Lord of Yoga, Kṛṣṇa Himself, speaking before my very eyes.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

76. *rājan saṁsmṛtya-saṁsmṛtya
saṁvādam imam adbhutam
keśavārjunayoḥ puṇyam
hr̥ṣyāmi ca muhur-muhuh*

76. O King, remembering time and again this marvellous and sacred dialogue between Keśava (Kṛṣṇa) and Arjuna, I rejoice over and over again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥ ७७ ॥

77. *ta ca saṁsmṛtya-saṁsmṛtya
rūpam atyadbhutam hareḥ
vismayo me mahān rājan
hr̥ṣyāmi ca punaḥ-punaḥ*

77. Remembering again and again that most marvellous form of Hari (Kṛṣṇa), great is my wonder and I am filled with joy time and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

78. *yatra yogeśvaraḥ kṛṣṇo*
yatra pārtho dhanurdharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama

78. Wherever there is Kṛṣṇa the Lord of Yoga and Pārtha the archer, assured is there prosperity, victory, glory and sound policy; this is my conviction.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षसंन्यास-
योगो नामाष्टादशोऽध्यायः ॥ १८ ॥

Aum tatsadity śrīmad bhagavadgītāsupaniṣatsu brahma-
vidyāyām yogaśāstre śrīkṛṣṇarjunasaṁvāde mokṣa-
saṁnyāsayogo nāmā 'ṣṭādaśo 'dhyāyaḥ.

In the Upaniṣad of the Bhagavadgītā, the science of the Absolute, the scripture of Yoga and the dialogue between Śrīkṛṣṇa and Arjuna, thus ends the eighteenth chapter 'The Yoga of Liberation by Renunciation'.

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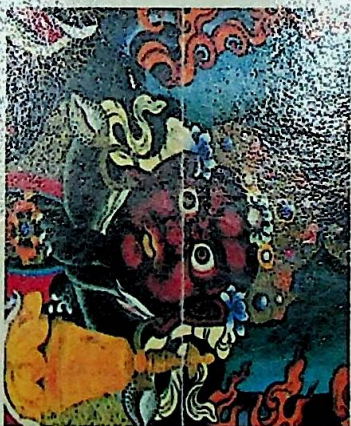
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